Forty Pages

Price, 5 Cents

Rev Wm E Hooker 1jan09C

# The Living Church

VOL. XXXIX. MILWAUKEE, WISCONSIN.—MAY 2, 1908. NO. 1

2 & 3 BIBLE HOUSE, NEW YORK ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee. ✠ 153 LA SALLE ST., CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ Communications for all to be addressed to Milwaukee, Wis.

## THE YOUNG CHURCHMAN

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

## THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

## THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, 2.50 per year. To the Clergy, $2.00 per year.

### CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), $3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), $3.30 per year.

## ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price $2.. per year.

THE TREASURY. A Monthly Magazine of and Secular Literature, published at *The Church Times* office. 50 per year. Single copies 25 cents.

## THE LIVING CHURCH ANNUAL

A Church Cyclopedia and Almanac, for the year, issued at Advent. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 35 cents; cloth, 60 cents; postpaid.

## EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders 50 cents per hundred copies. A number of special editions for special occasions.

Postage is charged in addition on all periodicals to subscribers in Canada and abroad


# MEMORIAL WINDOWS

**In English Stained Glass by**

**Messrs. HEATON, BUTLER & BAYNE, London**

**Also the Productions of**

**THE GORHAM STUDIOS**

ALTARS in Marble or Wood, TABLETS in Brass or Bronze, Baptismal Fonts, Lecturns, Pulpits, Rails, Candlesticks, Processional Crosses, Altar Desks, Vases.

Tubular Chimes for Church Tower or Sanctuary.

Eucharistic Vestments, Prayer Books, Bibles.

Photographs, illustrations, or special designs sent upon request.

# SPAULDING & CO.

**Representing The Gorham Co.'s Ecclesiastical Department**

**JACKSON BOULEVARD AND STATE STREET**

**CHICAGO.**

# IMPORTANT

Many of our correspondents have supposed that because the intended location of the Cross was some distance from our Chicago office our prices would necessarily be high.

**THEREFORE, we beg to state that we have arrangements in all parts of the country, whereby it costs no more to erect in one place than another.**

We make a specialty of Celtic and other monuments of any size desired, and give as conscientious attention to the smallest grave marker as to the largest memorial.

Send for our **"Help in the Selection of a Monument"** which we send free to those considering the purchase of a memorial stone of any kind.

# Chas. G. Blake & Co.

**720 Woman's Temple - CHICAGO**

# Holy Wedlock

A New Book with Marriage Service and Certificate

"Holy Wedlock" is the title of our new booklet containing the Marriage Service. It contains:

First. The Marriage Service from the Prayer Book rubricated, and the letter press in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.

Second. A Marriage Certificate, printed in Gold, Red, and Black.

Third. A blank page handsomely decorated, entitled "Bridal Party." This page is intended for all the signatures of the Bridal Party.

Fourth. Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.

Fifth. Four other pages exquisitely illuminated in gold and colors with appropriate selections.

This is the most beautiful book of its kind that has been prepared. The size is 5½ x 7 inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured. Bound in three styles of covers:

No. 1—HOLY WEDLOCK, heavy parchment cover, in envelope. Net, 50 cents.

No. 2—HOLY WEDLOCK, bound in white leatherette, title of book in gold, boxed. Net, 75 cents.

No. 3—HOLY WEDLOCK, white kid leather. $2.00.

Every bride will want one as a souvenir of her wedding day.

PUBLISHED BY

THE YOUNG CHURCHMAN CO.

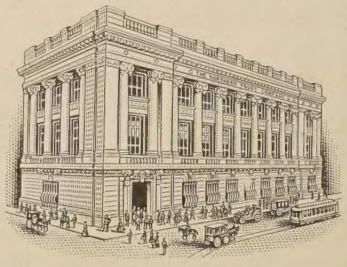
MILWAUKEE, WIS.

# The Northern Trust Company

Capital $1,500,000

Surplus $1,000,000

# BANK



NORTHWEST CORNER LA SALLE AND MONROE STREETS, CHICAGO

DIRECTORS

A. C. BARTLETT
Pres. Hibbard, Spencer, Bartlett, & Co.

WILLIAM A. FULLER
Retired Manufacturer

ERNEST A. HAMILL
Pres. Corn Exchange National Bank

MARVIN HUGHITT
Pres. Chicago & Northwestern Ry. Co.

CHAS. L. HUTCHINSON
Vice-Pres. Corn Exchange National Bank

MARTIN A. RYERSON

ALBERT A. SPRAGUE
Pres. Sprague, Warner & Co.

SOLOMON A SMITH
2d Vice-Pres. The Northern Trust Co.

BYRON L. SMITH
Pres. The Northern Trust Co.

We Invite All or Part of the Business of Individuals, Corporations and Firms Who Appreciate Conservative Banking

**INTEREST PAID ON SAVINGS and CHECKING ACCOUNTS**

**Banking, Bond, Saving, and Trust Departments**

**THE NORTHERN TRUST SAFE DEPOSIT COMPANY VAULTS**

# Memorial Bells

A SPECIALTY
Have Supplied 32,000

McShane's
CHURCH CHIME PEAL **Bells**

McSHANE BELL FOUNDRY CO.,
Baltimore, Md., U. S. A. ESTABLISHED 1856

Stained Glass Brightens
## Old Churches

We place the ablest artists in the country at your command. Our windows show wonderful feeling in design and reveal a masterful arrangement of color. Essential in modern church architecture; transforming in effect when placed in old edifices. The cost makes our windows practicable, with some effort on the part of leading members, in even the simplest churches. We submit water colored designs, photographs, estimates and refer you to examples of our work on request.

Write for free printed matter and "Question Blank"—most valuable in helping you decide what best suits your requirements.

Flanagan & Biedenweg Co.,
57 Illinois Street, CHICAGO, ILL.

Gifts to the Church for
EASTER TIDE AND WHIT SUNDAY
*In Stock or to Special Order*
*Visit to Studios Invited*
*WOOD, METAL, STONE, OR MARBLE,*
ART GLASS, EMBROIDERY, etc.
*Illustrated Data upon Request*

J. & R. LAMB
23-25-27 SIXTH AVE.
NEW YORK

MENEELY BELL COMPANY,
22, 24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

# BELLS

Steel Alloy Church & School Bells. ☞ Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

CHURCH VESTMENTS
EMBROIDERIES, SILKS, CLOTHS, FRINGES,
CLERICAL SUITS
HATS, RABATS, COLLARS
COX SONS & VINING
262 Fourth Avenue New York

# R. GEISSLER

56 W. 8th St. NEW YORK

Established A.D. 1877

MEMORIAL WINDOWS

MEMORIAL TABLETS

CHANCEL FURNITURE
IN WOOD, BRASS, MARBLE
BAPTISMAL FONTS
IN MARBLE, ALABASTER, STONE AND WOOD
Paraments for Altar and Pulpit
CHRISTIAN MONUMENTS

MENEELY & CO. WATERVLIET, (West Troy), N.Y.
The Old Reliable Meneely Foundry, Established nearly 100 years ago.
CHURCH, CHIME, SCHOOL & OTHER **BELLS**

# MONUMENTS

SEND FOR FREE BOOKLET
Celtic Crosses a Specialty
CHAS. G. BLAKE & CO.
720 Woman's Temple, CHICAGO.

# CHURCH EMBROIDERIES

VESTMENTS, ALTAR LINENS
All material supplied. Artistic Stoles a Specialty.
*Sale of Sample Stoles, reduced. Send for particulars.*
EMMA HAYWOOD, 128 West 91st St. New York

CHURCH FURNITURE and SUPPLIES
Ecclesiastical Carvings
AMERICAN SEATING COMPANY
90 WABASH AVE. CHICAGO. SHOPS MANITOWOC, WIS.

CHURCH FURNISHINGS
In Gold, Silver, and Brass,
CHURCH AND CHANCEL FURNITURE
Write for Catalogue.
Correspondence solicited.
W. & E. Schmidt Co.
308 3rd · MILWAUKEE, WIS.

IN·SILVER·BRONZE·BRASS·IRON
CHURCH WORK WOOD·GLASS MARBLE
O·LUETKE·ART·WORKS 227-229 W. 59 St. NEW YORK

# The Living Church

VOL. XXXIX. MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 2, 1908. NO. 1

## The Living Church

*A Weekly Record of the News, the Work, and the Thought of the Church.*

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 412 Milwaukee Street (Editorial headquarters).

Chicago: 153 La Salle Street (Advertising headquarters).

New York: Thomas Whittaker, Inc., 2 and 3 Bible House.

London: A. R. Mowbray & Co., 34 Great Castle Street, Oxford Circus, W.

[The two latter houses are wholesale and retail agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

**SPECIAL NOTICE—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.**

SUBSCRIPTIONS.

UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year.

CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, $1.00. Death notices (without obituary), free.

Address advertising business (except classified) to 153 La Salle Street, Chicago. Send classified Ads. to Milwaukee, Wis.

## PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS . . . . . 3
An Ensample and a Sacrifice—The Church a Spiritual Force—"In Quietness and in Confidence"—Perverts and Converts—A Gallon in a Quart Cup.
ANSWERS TO CORRESPONDENTS . . . . . 6
WHY THEY STAY AWAY FROM CHURCH . . . . . 6
CONTINENTAL CHAPLAINCIES IN EUROPE. European Letter. Rev. H. H. Jeaffreson . . . . . 6
ENGLISH ROMAN PRIESTS AND LAYMEN SECEDE FROM VATICAN OBEDIENCE. London Letter. John G. Hall . . . . . 7
REMARKABLE EASTER OFFERING IN NEW YORK. New York Letter. [Illustrated] . . . . . 9
GENERAL MISSIONARY PROGRESS. Board of Missions . . . . . 10
A SPLENDID EASTER IN CHICAGO. Chicago Letter. Tertius . . . 11
THE VALUE OF A KNOWLEDGE OF CHURCH HISTORY. Rev. H. P. Scratchley . . . . . 12
ST. PAUL ENTERING EUROPE. Rev. George Downing Sparks . . . 12
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom . . 13
CORRESPONDENCE: . . . . . 13
Kindness to Animals (Mary Drummond)—Knights of King Arthur (Rev. Raymond M. Dow Adams)—Bishop White on the Ministry (Rev. W. Allen Johnson)—The Naughty, Naughty LIVING CHURCH (Rev. Arthur Chase)—Dr. Mockridge on the Bible (Rev. W. E. Cooper)—In the Interest of Unity (Florence M. Ockford)—At Nashotah: a Correction (Henri B. B. Le Ferré).
AS SEEN FROM THE PLATFORM. II. Rev. Thomas E. Green, D.D. . 16
ILLUSTRATION. Pro-Cathedral, Havana, Cuba . . . . . 17
DEATH OF THE BISHOP OF SOUTH CAROLINA [Illustrated] . . . 18
IN A CORNER OF THE VINEYARD . . . . . 18
CHURCH LIFE IN THE INTERIOR NORTHWEST. The Bishop of Idaho. [Illustrated] . . . . . 19
WESTERN WORK OF THE SISTERS OF ST. MARY [Illustrated] . . . 21
LITERARY . . . . . 24
SHUT-IN. (Poetry.) Margaret Dooris . . . . . 25
FORSAKEN VERSAILLES. H. L. M. . . . . 25
A FABLE FOR THE TIMES. S. Alice Ranlett . . . . . 26
A SELFISH REMARK. Marie J. Bois . . . . . 26
PERSONAL MENTION, ETC. . . . . 27
THE CHURCH AT WORK [Illustrated] . . . . . 29

## AN ENSAMPLE AND A SACRIFICE.

AN ensample and a sacrifice! How often have those two ideas jostled one another in theology! How difficult it has been to reconcile them in the practical Christian life! How prone men are to separate the two conceptions and to build a theology or a life upon one or the other of them! Christ our Redeemer, or Christ our Example!

The late Mr. Moody illustrated his idea of the Atonement by a story of a man in Germany who was drafted by the government, during time of war, but who obtained a substitute, which substitute got killed in battle. Later the same man was drafted again. He claimed that legally he was dead, his substitute having been killed, and the claim was allowed. So, said the revivalist, Christ our Substitute has been killed in our stead. The law has no further claim upon us.

But if this be our understanding of Christ's work of redemption, wherein lies the necessity for a righteous life? Are we redeemed from the necessity of being good, some one else having been good in our stead?

That represents one extreme. The other is the merely ethical interpretation of Christianity. Christ is the Great Captain of our salvation. He is our Leader, not our substitute.

Is it possible to harmonize and unite these two conceptions of our Lord's work, Christ "both a Sacrifice for sin and also an ensample of Godly life"?

However difficult may be the understanding of the truth as it is worked out by St. Paul and his commentators, it is set before us with great simplicity by our Lord in the Parable of the Good Shepherd (St. John 10:11ff).

"Jesus said: 'I am the Good Shepherd (he who makes actual the ideal of what a shepherd ought to be); the Good Shepherd giveth his life for the sheep. The hireling seeth the wolf coming and leaveth the sheep and fleeth; the true shepherd, on the contrary, lays down his life for the sheep." In the battle with the wolf the shepherd loses his life, but two things result: The wolf, too, is slain and the flock are delivered. There is redemption. But more than that, the shepherd loses his life only to find it. He lays down his life to take it again. He reappears as Leader, and between him and his flock there is completeness of sympathy. He knows the flock and they know him; they know him and they follow him. They are won to a more complete sympathy with the shepherd because of his salf-sacrifice; and, more than that, deliverance from the fangs of the wolf has made it possible for them to follow him. Where is the clash between the two functions of Redeemer and Leader?

See the ethical appeal of the Apostle Peter (I. St. Peter 2:19ff) based on the Atonement. "Christ *suffered* for us, leaving us an example: who His own self bore our sins (not their punishment) in His own body on the tree (why? not that we "might get off," but) that we, being dead to sin (through our union with Him who on the cross overcame the Evil One, dying to sin) should live unto righteousness, by whose stripes ye were healed (not bought off). For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." Redemption is not *from* service, but unto service. Israel's redemption from Egyptian bondage did not supersede the long and weary march to Canaan and the hard fought battles and dearly won victories that followed, but made that march and those victories possible. Christ our Shepherd has conquered the wolf of sin and made it possible for us to follow Him along the same blood-stained path to Gethsemane and Calvary and beyond.

God give us grace that we may always most thankfully receive that His most inestimable benefit and also endeavor ourselves to follow the blessed steps of His most holy life!

W. B. C.

## THE CHURCH A SPIRITUAL FORCE.

IN writing now and again of the specific questions that are continually arising within the Church, there is always danger that a false perspective may be given. New questions must always be thoughtfully considered and much of the progress of the Church depends upon their being rightly answered. The Church press rightly fulfils one of its most important functions in giving much space to the discussion of various views concerning such questions. Only by means of such discussion can we expect a wise determination to be made, particularly where the governing body of the Church is a mixed gathering of Bishops, clergy, and laity, many of them by no means experts in ecclesiastical matters, as is the case in this country.

But the Church is not primarily a debating society nor an intellectual institution. While two or three of the clergy are experimenting each week in the possibilities of Canon 19, the vast majority of the clergy and of their parishes go on quietly with their work in their accustomed way. Sacraments are administered, prayer and praise are offered, the careless and the sinful are searched out, and, to a larger extent perhaps than ever before, "to the poor the gospel is preached."

In spite of the limitations which press upon the workers in the Church, their work bears results. The trend of the day is not altogether in the direction of ungodliness. In the midst of undoubted waves of worldliness, we find, on the whole, Lenten services better attended than ever before, Easter communions beyond what have been customary, devotion expressed during Holy Week, and especially on Good Friday, such as would have been a cause for astonishment a generation ago. Downtown noonday services in many of our cities during Lent, arranged, generally, by a lay organization, show the determination *of the laity* to make the opportunities for daily prayer, of which the busy conditions of the day had heretofore robbed them. These noonday services have brought together men from different parishes and different kinds of parishes and have shown them that they can all work together upon the common level of *worship*. The mere fact of bringing these workers together for a common purpose breaks down much of the evil of parochialism, and gives thus an added, though incidental, value to their work. One can rightly view the present condition of the Church only by taking account of these several factors. The American Church is, to-day, doing better work than she ever has done heretofore. No doubt the same is true of the Church in other lands.

The same is true in the mission field. Some men scan the field and see only the mistakes of the missionaries. Now few would deny that missionaries make mistakes, and sometimes those mistakes become large enough to require correction by a determination of policy from the Church at home, to which missionaries must adhere. And publicity is the form which correction must generally take. Yet if publicity of mistakes leads any to think that missionary work is primarily a record of mistakes, he is grievously wrong. We always dread an incidental result of this publicity, which is that, inevitably, where the story of a missionary blunder is told—and the telling of such stories is a necessity—somebody always rises to suggest that supplies be withheld as a correction. Worst of all, it is generally a priest who makes this suggestion. How many of the clergy are willing that their own stipends should be conditioned on freedom from mistakes? How many would deem it just for their vestries to withhold the promised funds because they deemed mistakes to have been made by the rector? Do not we all despise those parishes and vestries which seek to "starve out" their rectors? And yet a like policy is, now and again, proposed by the clergy themselves with respect to men who, in spite of limitations, have gone out to the front of the fight, and whose very mistakes are most generally due to their isolation from the great body of the Church. THE LIVING CHURCH is sometimes obliged to criticise the policy of missionaries in the field or of those who direct them; but such criticism is invariably offered because of a recognition of the overwhelming importance of the missionary work, which we must and do support with all our heart in spite of mistakes that may be made.

The same twofold perspective may be directed against any agency for carrying on the work of the Church. Some see only abuses of the religious life when they think of our religious orders, but wiser men see in them attempts of the noblest sort, not only to attain personal sanctity for their members but also to develop and deepen the spiritual life of others. Some see in lay agencies for work only additional wheels that the rectors must turn, incurring the possibility of the mistakes of lay workers stronger in zeal than in wisdom; but others can see the tremendous possibilities for Christ and His Church that are latent in training bodies of laymen, in the world, to work and to pray for the extension of Christ's Kingdom. We may humbly cite the reception of THE LIVING CHURCH as an example of the same twofold tendency. Some read the paper and see only the instances in which they disagree with the editor or with correspondents. We doubt whether any single question ever arose upon which an editorial view was expressed without impelling some one to order his paper stopped immediately, without even allowing his subscription period to run out; but others are able to consider whether, in spite of some disagreements, the net result of the publication and the circulation of the paper may not be good.

And so it goes on. Whether a man, looking abroad over the Church, is able to see only motes, or whether he can see magnificent work being accomplished, though, no doubt, with some blemish in every part of it, depends upon the man himself. The earnest, spiritual man who sees only the mistakes, lapses into despondency if not into despair; but the earnest, spiritual man whose trust is in the Lord his God, whose brain is cool, whose eye is steady, whose perspective is not warped, can approach the altar with a heart full of thankfulness for what he sees. Out of a burning, fiery furnace even he is able to cry: O all ye works of the Lord, bless ye the Lord: praise Him and magnify Him forever!

We doubt whether a single pessimist is commemorated in the Church's kalendar of saints.

---

THE CHURCH is to-day a real spiritual force. She still suffers, to some extent, from the mistakes of those ages in which she tried to be a political force and a kingdom of this world. The ambition of Popes which led to the downfall of a political papacy, divided the Church and divested her of the temporal power which was her greatest handicap, but did not, and could not, wreck her spiritual efficacy. The individualism which fostered divisiveness and sectarianism thwarted, indeed, the impetus which the Church might have given to society, and led to the proclamation of a democracy such as could lead to the anarchy of the French revolution, and to a non-Christian socialism that would regenerate society by expelling Jesus Christ from it. The mistakes which the Church makes have always impeded her progress, but they have never wrecked her, and they never can.

The Church is, to-day, a spiritual force which, as we are increasingly seeing, may be used to bind up the wounds of society quite as truly as the wounds of the individual. The Church cannot remove the causes for the evils of society unless she can first abolish sin; but she can be the Good Samaritan to nations, to races, to society at large, quite as truly as to the one lone merchant traveller who fell among thieves.

Probably the particular mission of the Church in the twentieth century is to modify society and social institutions. She must teach men how to live in a commonalty, whether it be that of a corporation, in which directors must act for all, employees as well as stockholders; or of a labor union, in which the composite good faith or bad faith of the whole is simply the combined virtues and the combined sins of many individuals; or of the municipality and the state, in which public office is a call to service on behalf of God no less than of men; or of the Church, in which the salvation of one's little self is not the pivot about which spiritual constellations move, but salvation of others and the regeneration of society.

This is the call of God to the Church of to-day:

To save men who will save society. To train men who will give efficient service to their fellow men. To make the kingdoms of this world over into the Kingdom of Jesus Christ.

And the Kingdom of Christ will be the spiritual force that will leaven society.

---

## "IN QUIETNESS AND IN CONFIDENCE."

OVER the desk of Bishop Edward R. Welles there hung for many years the text, "In Quietness and in Confidence shall be your Strength." His episcopate was, in some respects, a stormy one, but the storms never shook the quiet and repose and thorough confidence of the holy Bishop. He was one of the most lovely characters that the American Church has produced. He was strong, but with a strength that was born of quiet serenity and sanctity. He was the exemplification of the text quoted.

The same text has been a source of comfort to very many in the midst of tribulations in the world and in the Church. There

is this strange fascination about the service of God—it is satisfying.

Now and again one is troubled because one or another whom he has trusted betrays that trust. This is one of the saddest of all the multitude of afflictions that can come to us.

But the confidence of him whose trust is only in the Lord, his God, can never be betrayed. He is able to witness the defection of others and not be dismayed.

"In quietness and in confidence" shall be the strength of this American Church. Our trust is in the guiding, overruling power of the Holy Spirit, and we shall not be greatly disturbed by whatever afflictions may be brought upon the Church, whether from enemies without or from false brethren within.

---

WHILE Roman Catholics are making much of the fact that six of our clergy have abandoned their orders and entered the Roman communion since the beginning of the present year, and others are said to contemplate a like step, it is interesting to read in our London Letter that seventeen Roman priests in England—out of a clergy list very much smaller than our own—and sixteen laymen have determined that Vaticanism can no longer hold their allegiance, and have asked the European Old Catholic episcopate to consecrate one of their number as Bishop. These Englishmen of the Roman obedience dread Anglican variations too greatly to enroll themselves with the national Church of the land, and with the Erastianism of some of the Bishops ever in evidence, and the Protestantism of a large section of the Church ever militant, one feels for them in their desire to become simple Catholics without let or hindrance. They are wrong; for this Church militant on earth cannot resolve itself into a Church at rest without forfeiting some considerable part of its God-given function, and an exclusive communion of peaceful saints can never convert the world; but one has enough sympathy with their longings to cast a sympathetic sigh in their direction.

And it is quite logical to pit this Roman defection in England over against the present small Anglican defection in America. If a few American priests are attracted by the glamour of Vaticanism, a greater number of Roman priests are seeking relief from it, and the Pope himself is authority for the statement of the great unrest and questioning in the Roman communion.

There is a Church at rest; but it may be entered only by those who have fought a good fight, who have finished their course, and who have the right to rest from their labors. It cannot be entered at will; and priests cannot enlist for the service of rest who refuse service at the front in this world.

---

WILL somebody please help the editor? Will some one show him how to pour a gallon of liquid into a quart cup?

When that has been accomplished it will be possible for THE LIVING CHURCH to accommodate all its friends by the publication of all their letters.

For many years it has been the ambition of the editor to make the department of Correspondence thoroughly representative of the whole Church. Editorially, the editor's point of view must necessarily prevail. THE LIVING CHURCH has definite convictions and its policy is to express its convictions, courteously but decidedly. It does not evade questions that, from time to time, come before the Church for determination.

Now it is inevitable that one writing fifty-two editorial leaders a year and many more sub-editorials, nearly all of which are on highly controversial subjects, must sometimes be wrong, simply because the editor is not infallible. Every reader frankly admits that, and many write to the editor to remind him of the fact. It is equally inevitable that every reader will sometimes think the editor is wrong when, in fact, he is right, simply because the reader is not infallible. No reader admits that, and no reader ever writes to the editor to say so. When the editor agrees with the reader, he is right; when he disagrees, the editor is wrong, as a matter of course. And as the editor never yet succeeded in expressing an opinion that did not conflict with that of some reader, the number of letters written to remind him of his foolish fallibility is quite considerable. All of which gives the editor an excellent training in humility and helps to cultivate that distrust in his own intellectual powers which so admirably restrains him from the peril of thinking he standeth. The editor ought, through much training, to be a model of humility. Sometimes he thinks he is, but those are probably the times when he is not.

But the cure for the editor's mistakes, both real and imaginary, is the department of Correspondence. Only by making that department really free and open, does the editor dare to express his own views, week by week, always in the certain consciousness that those views must sometimes be wrong. When the editor makes mistakes, they may be righted through the Correspondence columns. The greatest freedom is allowed to persons who wish to criticise the editorial point of view.

But there is a limit to the number of pages that can be assigned to that department. THE LIVING CHURCH is not the most expensive of the weekly papers of the Church, but the weeks in which its issue contains a larger number of pages than are contained in any one of its excellent contemporaries recur with greater and greater frequency. The editor's weekly problem is to know what to exclude. With many regular features that cannot easily be omitted or contracted, what can, with least harm, be omitted, without violence to the variety of content? Or, otherwise, how can a gallon of excellent reading matter be poured into the quart cup of paper?

The public in the Church has, happily, learned to appreciate the department of Correspondence, and no similar department elsewhere begins to approximate the variety of thought herein presented, all of it over the actual signature of its writers, and much of it from men whose names at once challenge attention.

But limitations of space make it absolutely impossible that every letter sent for the purpose should be printed. We are constantly forced to return some of these letters to their writers. Moreover, where letters simply reëcho views that have already been expressed by others, the editor cannot feel that great value would attend the publication of the repeated echo. This is particularly the case in connection with a discussion of exceptional interest, such as that at the present time on subjects growing out of the recent amendment to Canon 19. More people wish to write on such subjects than can easily be accommodated, though the number of separate views of which the subjects are susceptible is not large. Many letters on these subjects, as on others, have, of necessity, been excluded; but not one of them because its view disagreed with that of the editor. Some are too long, many simply repeat the substance of what has already been said on one side or another.

And yet a returned letter almost invariably brings back to the editor a discontented, discourteous letter in reply. The author of the letter is perfectly sure that his arguments were so conclusive that the editor did not dare to allow them in print. The editor is a coward, of course; he is a bigot; he refuses fair play; he talks and gives no opportunity for reply; he has established an "index." Always the editor!

Here are some extracts from letters recently received from parties whose communications had been returned to them:

"I presume you may have seen that the letter I wrote you was printed in the ———. What you refused to print, the ——— willingly printed. Your animus was apparent behind the veil of your amiable excuses and polite insincerities. I thought it doubtful if you would have the courage to print it when I sent it to you." [Six pages of similar expressions.]

"I am sorry that you were not able to print the article I sent you. . . . Of course it may not be as 'pronounced' as THE LIVING CHURCH would like. . . It is too bad that all our Church papers are 'sectional.' . . . Where is now our 'anchor,' when we see . . . ," etc., etc.

"I am sorry that I troubled you with the brief statement on . . . I would not have sent it to you had I thought you were in sympathy with this enactment. I am sorry to find that THE LIVING CHURCH is not so decided as it used to be," etc., etc.

And so we could go on indefinitely. Each writer is thoroughly convinced that the narrow, bigoted editor did not agree with what he had written, and so excluded the communication. The obvious fact that the editorials are criticised, week by week, in the letters that are published, seems to be wholly unavailing, for the writer of the declined letter feels that his own communication was so much weightier than these that are printed, that the editor purposely chose to print the weak letters rather than to face the convincing arguments of the strong.

And so, with each returned letter, the editor and the paper have lost a friend, gained an enemy, whose petulant charge sometimes finds its way into print and is always plentifully circulated by the tongue of the disgruntled correspondent; and the editor has only a conscience at peace with itself to assure him that he did right and that he was not unjust.

And so we repeat our opening plea. Will somebody please show the editor how he can pour a gallon of liquid into a quart

cup? When that feat has been accomplished, he will know how to admit to the department of Correspondence every letter that is sent for it.

And yet he seriously doubts whether that department will then be either better or more representative than it is now.

## ANSWERS TO CORRESPONDENTS.

S. B. H.—Whenever alms are collected and solemnly offered at the altar, there is an "Offertory," even though it be at a service for which no rubrical provision is made for one.

P.—The *Living Church Annual* contains a list of all the religious orders in the American Church. Information as to requirements for admission can be obtained only by writing each separately.

E. P. S.—The requirement that one should be a "Christian man" would mean that he should have been baptized. The Bishop is the judge as to the fact in any given case and the presumption is that he will satisfy himself as to the fact before issuing any license.

G. L. H.—(1) The facts can be learned in detail by addressing the person mentioned.—(2) Laymen have no right to wear clerical clothing. Probably the explanation of negro catechists thus clothed is that they were supplied from missionary boxes on the general rule that necessity as to clothing knows no law.—(3) In the absence of a priest, a deacon or a layman might administer the Reserved Sacrament to a dying person.

## WHY THEY STAY AWAY FROM CHURCH.

A PARISH visitor has tabulated the reasons assigned by persons upon whom she has called, for not attending church. Thirty-one excuses have been given by as many people, as follows:

1. Too deaf to hear the *sermon.*
2. Too lame to walk up the hill.
3. Cannot get the family up to breakfast; too late when breakfast is over to dress.
4. Clothing too shabby.
5. Cannot get in the way of going—have stayed away so long.
6. Has not been to church since son died, who was organist; cannot stand it to hear anyone else play.
7. "Some way we always have company on Sunday."
8. Do not go because they have the windows open; cannot stand the draught.
9. Children too young to leave, and no servant.
10. Clothing so shabby that people look at her.
11. Does not go because they do *not* open the windows.
12. Has to go to New York every Sunday to see the doctor.
13. Lost two children in ten days; does not think it just, so does not come.
14. Choir sings *too loud,* affects her head.
15. Cannot stand such long sermons as the rector preaches.
16. Lost a child recently, and the rector not being prompt, the funeral was delayed a half hour; gave great offense.
17. Had trouble in the choir.
18. Rector preached on giving one-tenth of your income; cannot go and listen to such things; don't believe in it.
19. Don't believe in the doctrine the rector is preaching at the present time.
20. Don't go to church because the rector does not call on them.
21. Cannot get home from morning service in time to get a warm dinner.
22. Don't like the rector's family.
23. No one in the congregation notices her.
24. Recently buried only daughter; cannot come to church; makes her sad.
25. Rector never gave the children's baptismal certificate as promised.
26. Does not go to church because she always sees a man there who persecuted the former rector.
27. Does not go to church because she is not on good terms with husband.
28. Rector corrected son in Sunday school; cannot forgive it.
29. Rector's family do not call.
30. Rector did not visit member of family who was sick.
31. Don't approve of the rector's sermons.

"FINE DAY!" called out a jolly farmer to a neighbor who had the reputation of being "the biggest grumbler" in his section of the country. "Wa-al," was the lively reply, "I dunno'; it's safe to wait till night before you praise it. I b'lieve it's rainin' somewhere now!" Such a chronic grumbler is unconsciously humorous. What a pity it is that he does not draw out and cultivate in the right direction the germ of humor in him! It would enlarge his vision appreciably, and enable him to see some brightness even in adversity. There are people who owe as much to the cultivation of their spirit of humor as to their virtues. "How many men," says Professor James Sully, "have learned to keep their heads above water by the practice of a gentle laughter, no one knows or ever will know. It is enough to say that there are such men, and that, after fully cultivating their gift of humor, they have found a world worth coming back to, with their part in which they will be perfectly contented."—*The Lutheran.*

## CONTINENTAL CHAPLAINCIES IN EUROPE.

[FROM OUR EUROPEAN CORRESPONDENT.]

WHEN I wrote to you about the Bishop of Gibraltar and his work I could not find room for several matters which may be interesting to those of my readers who visit Europe; and to these matters I will devote this letter.

On the Continent we realize perhaps more clearly than elsewhere the tie between English and American Catholics, for here, more frequently than elsewhere, we meet to worship. Most naturally, in places where there are considerable numbers of American residents they have established churches of their own, which are placed under the supervision of a Bishop nominated for the purpose; and where such churches exist there is always, I think, the most perfect brotherly concord between them and their English brethren. But I believe there are only nine such permanent rectorships in all, and only three of them—at Nice, Florence, and Rome—are within the district of which I am writing.

In other places the two nations meet in common worship; American priests often minister in English churches, and American laymen are frequently among the leading members of the congregation. In the twelve years that I have spent in Italy I have had far more opportunities of friendship with American Churchmen than I had in the twenty-five years when I worked in London.

### VARIED DUTIES OF A CONTINENTAL CHAPLAIN.

I will now try to give some account of the life and the duties of a Continental chaplain, premising that, as I do not myself occupy that position, I speak rather from observation than from experience. There are in all about one hundred chaplaincies under the Bishop of Gibraltar. A few of these are in manufacturing or mercantile places; some are in places where there is a throng of tourists but few or no English residents, and these are sometimes served by a succession of priests who are licensed for a month at a time; the greater number are in places where there is a body of residents at least for a good part of the year, and in such cases the chaplain is generally permanent, holding a position much like that of an incumbent at home. Yet there are important differences. It may be well to say at once that capacity for hard work is not one of them. If ever there was an impression that a Continental chaplaincy is a post for an invalid or for a man who is past work, that impression should be dismissed at once. Of course it is possible that a man who cannot stand the English climate may be hale under an Italian sun, but he should not undertake the work unless he is prepared to find it hard. Of course he is not called upon to minister among the very poor, for (with exceptions) the English population on the Continent consists mostly of persons with fair means and with some degree of culture. He is therefore relieved from that incessant search for money which too often degrades the priest at home into a server of tables. He has no schools to maintain, and few benevolent societies. On the other hand, he must be fit to take his place in society and to influence it. An educated congregation requires thoughtful sermons. He will find many persons who are perplexed, and he must be prepared to help them; and, although formal controversy may hardly lie in his province, he will be required to protect those who are assailed either by advocates of Rome or by unbelief. In many places he will find more than the average number of invalids, and I need not say what a blessing a discreet and spiritual man will be to these, or how often he will find through them access to members of their families who may need special help. No town in the diocese can be called an educational centre, as are certain towns in Germany, but he will find children whom he will prepare for Confirmation. And in the ministry of confession he will find great opportunities of usefulness. The persons who come to Italy for the study of art are a class who require special diligence and tact.

### CHARACTER OF THE SERVICES.

To pass to the Church services, there is reason for great thankfulness that they are generally abundant and reverent. The old tales of laxity are certainly obsolete. By far the larger part of the churches provides an early celebration of the Holy Eucharist every Sunday. The fact that members of the congregation come from very diverse places, and that many of them hardly stay long enough under the chaplain's care to receive much instruction, suggests restraint in the sort of ceremonial adopted; but where it is prudent, and especially where there are two English churches to meet different needs, such usages as

altar lights and vestments are employed with the full concurrence of the Bishop. If I may venture upon a word of criticism, I am disappointed that there are not more churches in which the Holy Sacrifice is offered every day; and also that there are few places in which the Holy Eucharist is made the prominent Sunday service. In most places matins, a service of man's devising, is thronged, but only a handful beside those who intend to communicate remain for the service which is the Lord's own ordinance. I speak for myself alone, but I think it would be well in many places to reduce the amount of music, which is seldom well sung by an occasional choir; and to prelude a plain Eucharist by glorified matins seems to me hardly reverent. I would express my regret that in many places there is no celebration of the Holy Communion earlier than 8:30, an hour which makes it difficult to many invalids to keep their fast, and which is inconvenient to those who, living in small *pensions*, find it difficult to obtain breakfast so late as 9:30.

I may say a word about the advantage to the priest himself of intercourse with people who come from various types of worship. At home, if he has shown himself an effective man, he is to a great extent surrounded by people whom he has trained to agree with himself, and he may hardly realize how vast a proportion of Church people have grown up under very different influences. Abroad, he will find in his congregation, and will be called to serve, persons who differ from him widely, yet have a rightful claim to be as faithful to the Church as himself. In England (and, I imagine, in America) we have been too easily contented to train our own congregation in all good ways, and apt to forget the ambition of raising the tone of the whole Church; and we have been apt to suppose that victory in our own parish means victory everywhere. If in a Continental chaplaincy we find how much there is still undone, the disappointment may be an incentive to humble ambition.

In the larger centres those who are conscientiously separated from the Church usually have places of worship of their own; but in smaller places the Dissenter will often attend the church because he has nowhere else to go. Hence there arises sometimes a considerable difficulty. The priest must remember that he is a priest of the Catholic Church, and he must not water down his message because to this or that excellent person it will be unacceptable. Yet he should remember that such persons are often as sincere lovers of our Lord Jesus Christ as he himself is, that their errors are generally hereditary, and that by a generous and loving consideration of his separated brethren he may at least gain opportunities of removing prejudices against the Catholic religion.

### INSTITUTIONS PECULIAR TO THE DIOCESE.

I need say nothing of the many excellent societies at home which have ardent supporters among residents abroad; but I must call attention to two institutions which are peculiar to the diocese of Gibraltar. The first is the Sustentation Fund, which aims at supporting poor chaplaincies, at providing itinerant missionaries in places where no regular chaplain can be afforded, and at supplying pensions for priests who are worn out by their work. The other is the Gibraltar Mission to Seamen. An enormous number of trading-vessels—most of them English, but not a few American—visit the Mediterranean ports every year. The mission endeavors to provide for this navy chaplains, lay-readers, places of worship, and recreation rooms which do something to counteract the many temptations which beset the sailor on shore. It has lately done a splendid piece of work by procuring the withdrawal of licenses from singing-saloons at Gibraltar which were really dens of the grossest vice. Neither of the societies receives the aid it deserves, and information about them can be gained from any chaplain. The chaplains are always glad to give information about matters which concern their spiritual work; but may I venture to suggest that they are busy men, and that it is not fair to ask their advice about matters which rather concern the doctor or the house-agent? May I also, on behalf of those of them who have narrow means, suggest that letters should be adequately stamped, and the return-postage paid, according to a method which has recently been adopted by the postoffices of all countries?

Mentone, March 29, 1908. HERBERT H. JEAFFRESON.

---

THREE THINGS are necessary to the sinner: divine pity, divine assistance, and divine patience; pity to pardon him, assistance to aid him, patience to wait for him—and God accords all freely. His pity promises pardon, His assistance offers aid, His patience grants delay. Behold, therefore, three powerful motives for repentance.—*Bossuet.*

## ENGLISH ROMAN PRIESTS AND LAYMEN SECEDE FROM VATICAN OBEDIENCE

### Remarkable Movement Looking Toward the Establishment of an Old Catholic Episcopate in England

### MAGAZINE FOUNDED IN THE INTEREST OF ANGLO-EASTERN UNITY

### S. P. G. House is Dedicated

### OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, Tuesday Before Easter, 1908

THE "Old Catholic" correspondent of the *Guardian* writes that the organ of the Dutch "Old Catholic Church," *De Oud-Katholick*, announces in its April number that on February 18th a meeting of Romanist clergy and laymen in England was held at Chelsfield, the object of the gathering being to choose a Bishop independent of Rome, who is to receive his consecration at the hands of "Old Catholic" Bishops. Seventeen priests and sixteen lay people are said to have been present, and they elected as their leader the Rev. A. H. Mathew, who claims to be the Earl of Llandaff (name not in Whitaker's *Almanack*). The "Bishop-elect" is stated to have been ordained priest in 1878 by the Romanist Archbishop of Glasgow, and to have been in charge of the Romanist mission at Bath up to the year 1898, when he withdrew from all priestly functions. "This step was the result of the doubts he had about the validity of the Vatican Decrees of 1870." The Dutch journal is in a position to state that should the "Old Catholic" episcopate find, after careful examination, that no obstacles to the consecration of Mr. Mathew exist, they will comply with the wish of the supporters of the movement. The *Guardian* correspondent writes this, he says, under an impression that the eventual consecration by "Old Catholic" Continental Bishops of an Englishman for a number of English ex-Romanist congregations may have far-reaching consequences:

"Anglicans have a very definite opinion about jurisdiction, and whether or no the proposed consecration may be effected with the consent of the English episcopate I dare not say. As a matter of fact, the Old Catholic episcopate does not quite fall in with a very advanced theory of jurisdiction, and rather thinks that the prescriptions of the early Church about the Bishops' jurisdiction, right as they were in days gone by, cannot very well be of absolute obligation in our time, the underlying principles having been broken. It is certainly remarkable that the Roman Catholics who propose to throw off the yoke of Rome cannot see their way to join the national Church; but, while wishing to make common cause with the Catholic element within the English Church, they, on the other hand, refuse to be tied down to possible Protestant influences. It is very unfortunate that the 'unhappy divisions' among Anglicans should compel [*sic*] the Catholics in question to apply to foreign Bishops. The Old Catholic Bishops have asked them why they did not seek consecration at the hands of the English Bishops, but they insist on their view of the English Church—namely, that it consists of three Churches, the High, the Low, and the Broad. This may be a poor view, but it has to be taken into consideration when there are people who absolutely refuse any compromise." With reference to this proposed invasion of the jurisdiction of the English episcopate, I think English Catholics will agree generally that, however justifiable the "Old Catholic" movement has been on the Continent or in the United States, it would have absolutely no *raison d' être* in this country.

### AN OFFICIAL ORGAN FOR THE A. & E. O. C. U.

I have received a copy of the initial number of the *Eirene* (Leighton Buzzard: Faith Press. 4*s.* a year), the official organ of the Anglican and Eastern-Orthodox Churches Union, published quarterly in English and Greek under the direction of an Inter-Ecclesiastical committee, dealing with all matters concerning the work and objects of this organization. The honorary general editor of the *Eirene* is the Rev. W. Wakeford (honorary treasurer of the Union), vicar of Hanfield, Sussex; while the Greek editor is the Rev. Timotheus P. Themelis, student in deacon's orders of Seminary of Holy Cross, Jerusalem, and of Oxford. The *format* of the magazine appears to be in all respects worthy of so important a publication, the front of the green cover being enriched with an effective ecclesiastical design in gold. Contents of March number, with forty-eight pages, consist of a salutatory editorial; a descriptive account of the Most Rev. the Archbishop of Riga, the Eastern Orthodox president of the A. & E. O. C. U. (with portrait as a frontispiece); "Validity of Holy Baptism and Holy Orders in the

Anglican Church," from an Eastern Orthodox point of view; a singularly learned as well as attractively written article on the "Historical Evolution of the Filioque Clause," by the Rev. T. P. Themelis; an interesting report from the United States by the A. & E. O. C. U. local secretary, the Rev. C. B. Percy of Cambridge, N. Y., with an E. O. postscript from the Hon. Nicholas N. de Lodygensky, late Russian Consul General in the United States; together with general, local, literary, and office notes. It may be well to reproduce here the *Eirene* editorial:

"We issue our first number of the *Eirene* in the happy confidence that we are engaged in a holy work—no less a work than the attempt to aid in the fulfilment of our Blessed Lord's will that His Church might be 'perfected into one.' There have been many attempts in the past to promote friendship and intercourse between the Anglican and Eastern-Orthodox Churches, and some would call them failures; but attempts made by earnest Christians are never failures—they are steps of progress, and by these steps we rise. The Anglican and Eastern-Orthodox Churches Union is now an accomplished fact. The Union has passed through its experimental stage. It has encountered difficulties and overcome them. It has been misunderstood by and lost the support of some of its first supporters, but it has nevertheless grown, and to-day it includes zealous members in East and West. In fact, it has already encircled the world, for it has its supporters not only in the eastern Mediterranean 'beginning at Jerusalem,' and in the great Empire of Russia, but also in far-off Japan. Westwards it stretches from Great Britain across the Atlantic to the United States of America, and as far as Alaska. The *Eirene* is intended to be a connecting link between scattered individuals and communions. Its great aim is to promote mutual intercourse and knowledge, and for this purpose its pages will be open to both Orthodox and Anglican. It will be the common meeting-ground of those on either side who desire to promote friendship and love. For this purpose theological writers, representative of Eastern Orthodoxy and Anglican Catholicism, will be invited to contribute articles in discussion of points of divergence, as well as points of agreement. And the sweet name *Eirene* will give an idea of the spirit in which its pages will be written. There will be no attacks, no bitterness, no jealousy—only the friendly relations that ought to exist between members of one Christian family. We shall invite letters from correspondents, but we shall expect these to be written in the spirit of peace. We shall welcome the truth from both sides, but it must be spoken in love. Finally, we ask all the friends of unity to help continually with their prayers, and to support this new venture by subscribing for the *Eirene*, and by recommending it to their friends. Its future depends on this, and with all confidence in our sacred mission, we issue this—our first message of *Peace*."

The Hon. Nicholas N. de Lodygensky, in his notable communication to the *Eirene*, writes as follows:

"Among Catholic Christians all those who are not satisfied solely by praying: 'That they all may be one' (St. John 17: 21), but are anxious to work for the cause of Christian Unity, will joyfully greet the creation in England of the A. & E. O. C. U., and the establishment in America of its local committee. In these new organizations they at last will find the longed-for opportunity to pass from individual aspirations into collective action, and on both sides—Anglican and Eastern—learned theologians and zealous laymen may now come together as members of this new inter-ecclesiastical association, and without delay set about practical work on the following lines: (1) Systematic investigation of the problem; (2) exposition of its present situation; (3) elaboration of the best means and ways towards the reëstablishment of primitive unity, which for centuries existed between the Anglican branch of the Western Catholic Church and the Eastern Catholic Churches, until the unfortunate secession—in 1054 A. D—of the one Western Patriarchate—that of Rome—from the four Eastern ones: Jerusalem, Antioch, Alexandria, and Constantinople. It would seem that the expected action of the A. & E. O. C. U. is the more needed just at this time, when—on one side—the Anglican communion is on the eve of its Pan-Anglican Lambeth Conference in 1908, and—on the other—one branch of the Eastern Church, the Russian, is preparing for the Convocation of its Local Council, and it would be of the greatest importance if—as a result of the preliminary work on the above mentioned lines—a statement had been ready for presentation by the A. & E. O. C. U., both to the Pan-Anglican Lambeth Conference and to the Russian Church Council."

### NEW FOREIGN MISSION HEADQUARTERS DEDICATED IN LONDON.

The spacious and handsome new central house of the Society for the Propagation of the Gospel in Foreign Parts, situated at the corner of Wood Street and Tufton Street, Westminster, was formally opened and dedicated on Thursday last by the Archbishop of Canterbury (president of the venerable society), with the assistance of the Bishop of London, in the presence of a large gathering of members and friends of the S. P. G. There were five prelates present from abroad: the Archbishops of Capetown, Brisbane, and Sydney, and the Bishops of Columbia and Singapore. The local episcopate was represented (in addition to the Primate and the Bishop of London) by the Bishops of St. Albans, Southwark, and Islington. Among the laymen in attendance were Sir William Emerson, architect of the building; Sir John Kennaway, and Mr. Eugene Stock, the two latter, with Prebendary Fox, representing the Church Missionary Society. The Primate and the Bishop of London were met in the hall of the new house, at 11 o'clock A. M., by the chairman of the Standing Committee, the Rev. Brook Duder, vicar of Hampstead, and the S. P. G. secretary, Bishop Montgomery. The office of benediction was then commenced by the Primate, and a procession was formed, consisting of the House staff, the assistant secretaries, the secretary, with the chairman of the Standing Committee, the Bishop of London with his chaplains, and the Primate with his chaplains. Bishop Montgomery stated that of the £2,000 required, they had been able to obtain in gifts and promises £1,180, still leaving a balace of £820 to be raised. He also read one telegram among many received. This was from the Church in the United States, and he might say their brethren of that Church had paneled the room in which he was speaking (Board room adjoining chapel), "the only one in the house which showed any sign of luxury." The telegram, from the Rev. Dr. Lloyd, secretary of the American Board of Missions, was as follows: "Warm congratulations upon opening new house."

### IN MEMORY OF THE SAINTLY KEBLE.

The *Church Times* states in effect that on Monday, March 30th, an interesting ceremony took place at Brookside, the house near the pier, Bournemouth (Hampshire), in which the most gifted sacred poet since George Herbert, and also saintly priest, John Keble, entered into the rest of Paradise. The vicar of St. Peter's, the Rev. A. E. Daldy, dedicated a tablet affixed on the outside wall of the house to commemorate this impressive fact. The tablet is of copper, with raised letters, and bears the inscription:

IN THIS HOUSE
JOHN KEBLE, M.A., VICAR OF HURSLEY,
AUTHOR OF "THE CHRISTIAN YEAR,"
ENTERED INTO REST
MARCH 29, 1866.

After the dedication a paper was read by the Rev. E. Kenworthy Browne, rector of North Stoneham, Hampshire, on the work and chief facts of the Rev. Mr. Keble's life—his Oxford career, his poems, his guiding and inspiring influence upon the Tractarian and Catholic Movement, and his thirty years' tenure of the cure of souls at Hursley.

### CHURCH REPRESENTATIVES' RESOLUTIONS ON THE EDUCATION BILL.

A very largely attended meeting of the Consultative Committee of the National Society, which consists of elected representatives of Church educationists from all parts of England and Wales, as well as of the lower houses of Convocation and the houses of Laymen of each Province, was held at the National Society's office in Westminster on Friday. The chair was taken by the Archbishop of Canterbury, and among the Bishops present were their lordships of London, Southwark, St. Albans, Manchester, Wakefield, Gloucester, Salisbury, Rochester, St. David's, St. Asaph, Stepney, and Islington. The following important resolutions were adopted:

"1. That this committee, being sincerely anxious for a peaceful settlement of the education controversy, and recognizing in the Bishop of St. Asaph's bill the same desire, as also the tentative character of the bill, is of the opinion that no settlement can secure permanency or peace if it is either unjust or educationally unsound. The committee, therefore, cannot recommend Churchmen to accept the bill as a satisfactory contribution towards a peaceful settlement.

"2. That this committee would welcome a conference between representatives of Churchmen, Roman Catholics, and Nonconformists with a view to adjusting grievances and maintaining religious teaching in the national system of education."

The first resolution is of marked significance, for it is an endorsement of the resolution adopted by the Standing Committee of the National Society on April 1st. The action of the Consultative Committee is doubtless disappointing to the Bishop of Chester who, previously to the meeting, wrote to the *Times* newspaper in adverse criticism of the action of the Standing Committee. He thought that the larger committee of the Society would have a freer hand than the smaller committee, and might feel justified in taking "a broader outlook upon the matter"!

### PERSONAL AND GENERAL NOTES.

The association of Grey Ladies, which the present Bishop of Worcester founded fifteen years ago, when he was Bishop

[*Continued on Page* 10.]

## REMARKABLE EASTER OFFERING IN NEW YORK

### Grace Church Makes a Record for the Entire Country

### PARISH HOUSE FOR NEGRO WORK

### Roman Priest Complains of Settlement Workers in the Slums

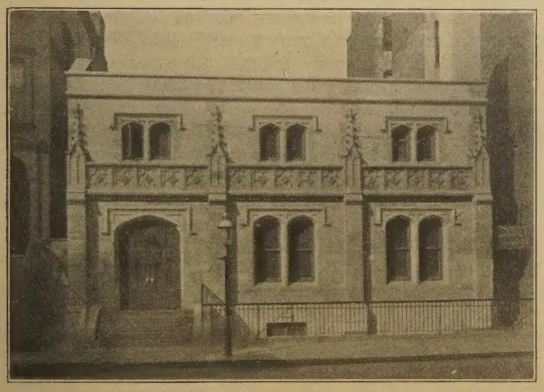
### OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, April 27, 1908

NOTWITHSTANDING the recent financial panic the results of the Easter Day offerings in New York churches serve to show that Churchpeople have been as generous as ever. The general average of the offerings is almost as large as in previous years. One notable offering should be recorded, namely that at Grace Church, where the collection amounted to $158,500, probably the largest on record. Of this great sum, $116,500 is to complete the payment on the land recently acquired on which Fleischman's bakery has for so many years stood, and where the noted "bread line" has been a feature. The rest of the offering is to be devoted to the House of Simeon, the old men's home in East Fourteenth Street.

At the Church of the Ascension, Mount Vernon, the Easter offerings amounted to $2,800, and the Sunday school made an offering of $120 to missions. On Good Friday the church was filled.

The accompanying picture represents that part of the new St. Cyprian's parish house which is already completed, and which is to be dedicated on May 3rd. St. Cyprian's is the very successful mission on West Sixty-third Street, between Columbus and Amsterdam Avenues, where some remarkable work has been done in recent years. It was originally started by the Archdeaconry, but two years ago was handed over to the City Mission Society. The priest in charge is the Rev. John Wesley Johnson, and



PARISH HOUSE, ST. CYPRIAN'S CHURCH, NEW YORK.

his assistant is the Rev. Frederick Howard. There are now connected with the mission 1,300 families and 450 communicants, and there is a congregation every Sunday of from 600 to 900 people. Last year there were 130 confirmations, and a large class is now under preparation. There are 400 children in the Sunday school and the clubs and organizations are numerous and active. One young man in the parish is studying for the sacred ministry.

This parish house is of stone, and will eventually be five stories high. There is a frontage of 50 feet. At present the basement and main floor only have been finished and roofed over at an expenditure of $40,000. In the basement there is a gymnasium. On the main floor there is a large hall holding 750 people, with a stage, etc. The services will in future be held in this hall, until the permanent church is forthcoming. Besides the property in which this new house stands the City Mission Society holds five lots on which are three houses west of the parish house, used for parish work.

A good deal of interest and some uncomfortable feelings have been aroused by the sharp attack made by the Rev. Father Curry, rector of the Roman Catholic church of St. James, which is down on the lower East side, upon the settlement and charity workers in general and upon the Jacob Riis settlement in particular, the latter institution being in the reverend gentleman's parish. Father Curry charged the workers with pauperizing the people and proselytizing the children, and severely deprecated the idea that the (Roman) Catholic Church was not attending to the social and moral needs of its people in that quarter. The Jews supported Father Curry's accusations and instanced God's Providence House in Broome Street as having taken 100 Jewish girls to the country and made them attend service.

Mr. Riis replied to their charges by a general denial of any proselytizing and a statement of the good work done. Probably there is truth on both sides. Enthusiastic settlement workers amongst the sectarians are, very likely, not always discreet in their dealings with Roman Catholic people, and on the other hand the Romanists and Jews are very glad to get the benefits of the settlement and other philanthropic Christian institutions freely offered them.

The Rev. Charles Fiske conducted the Three Hours' Service at St. Mary's, whose rector, the Rev. Dr. Christian, is obliged to rest for some considerable time owing to a breakdown from the severe strain of his work and preaching during Lent. The clergy and people of the Church of all shades of Churchmanship are all earnestly praying that Dr. Christian may speedily be restored to his full vigor and usefulness.

The Rev. H. N. Hopkins of the Church of the Nativity in the Bronx gave conferences on the last four Wednesday evenings in Lent, the subject being "Faith Cure," a name which, the lecturer said, was not a good one. The idea was to present to the people the joyous side of religious life, and in this great interest was manifested.

In this same parish a new rectory is soon to be built and the parish is about to become self-supporting.

Speaking before the men's club of St. Mary's during Easter week, Mr. A. D. Holland discussed the importance of more adequate use of the sacraments of penance and unction, saying, in part:

> "Thousands can testify to the beneficent results of confessing their sins—not their sinfulness—to God in the presence of His authorized minister who holds power and authority from the Catholic Church which, unlike other so-called churches, is of God and is therefore from above. If so much can be accomplished for the body and the soul through the instrumentality of devout and learned priests without medical knowledge, how much more might reasonably be expected if the sick could have the benefit of confessing to a priest who possessed also medical knowledge? The office of the priest-physician, once so common in the church, might well be revived for the good of the souls and bodies of the faithful. The Church owes it to her children to do whatever under God is possible for the health of both soul and body. It has been observed that continued hatred directed against a person not only separates the soul from God, but impairs the health of the one who hates his brother. It has also been observed that unduly protracted grief affects the liver and that anger arrests digestion and creates a functional disorder of the body for which penitence only is the perfect cure. Many a man has died long before his proper time because the medical man failed to appreciate at its true value the assistance that the wise minister of God might have rendered in correctly diagnosing the complaint and its cause. This lack of appreciation is generally due to ignorance founded on prejudice."

The annual festival service and reception for the acolytes and servers of churches in and around the city will be held at the Church of the Redeemer (153 West 136th Street), on Tuesday evening, May 5th. There are usually over a hundred visiting acolytes and clergy who, vested in their customary robes, take part in the solemn procession after vespers. It is hoped that this notice will be considered as good as an invitation to those to whom an invitation does not come in the customary way.

A branch of the Junior Auxiliary has been organized at Grace Church, Nyack, with the rector, the Rev. Franklin Babbitt, as president, and Mrs. Agnes Ahrens as directress. There are now forty-five members enrolled, who are delighted in doing some good work for the Church, and are contemplating a visit from Miss Grace Lindley, chairman of the Junior Auxiliary in the diocese of New York, to give a detailed account of auxiliary work, and to complete the organization. St. Andrew's Guild, an organization of men in the same parish, held a banquet after its annual meeting in Easter week, at which Hon. A. S. Tompkins and Messrs G. H. Crawford and Fred Perry were speakers.

The work of the House of the Annunciation for Crippled and Incurable Children, under the care of the Sisters of the Annunciation, is related in the fifteenth annual report that has just been issued. The new house was opened on Ascension day of last year, since which time a lot in Rutherford, N. J., bequeathed for the purpose by Mr. William V. Kelly, has been obtained, which is ultimately to be sold for the benefit of the work. The work is a very interesting one and it is a pleasure to learn that it frequently results in permanent good to the children committed to the institution.

## GENERAL MISSIONARY PROGRESS

### Information Given the Board of Missions at its April Meeting

### WHAT IS NEEDED AND WHAT IS BEING DONE

THE good news as to the increase of offerings for General Missions during March, already reported in THE LIVING CHURCH, was given by the treasurer, Mr. Thomas, to the members of the Board of Missions at their April meeting. The offerings received for account of the appropriations in the present fiscal year, September 1, 1907, to April 1, 1908, amounted in the aggregate to $328,335.25, so that the falling off of contributions to April 1st was $16,342.17. The treasurer called attention to the fact that it is not required in the Constitution of the Society, contained in Canon 52, that the treasurer should be bonded; but upon his personal request the Board adopted a resolution that hereafter the treasurer should give bonds to the Society in the amount of $20,000.

MEN'S THANK OFFERING.

On motion of the treasurer the matter and the manner of the publication of the final disposition of the Men's Thank Offering was referred for consideration to the Advisory Committee, who later reported a plan concerning the same, which will be given to the Church at as early a date as possible.

MISS EMERY'S TRAVELS.

The Board was informed that ladies of the Woman's Auxiliary, being very desirous that Miss Julia C. Emery should extend her journey to the Far East, that she might see with her own eyes the missionary work of the Church in China and Japan and the Philippines, had provided the means for the journey. Whereupon the Secretary was requested to convey to Miss Emery a message of appreciation and Godspeed, and a leave of absence was granted her for the purpose.

ALASKA.

Letters were submitted from the Bishop of Alaska, who had again safely reached the coast after his journey to the interior and was returning to his home by way of Seattle. So far as his reports have come he had confirmed 85 Indians. A letter was submitted from the Rev. Charles E. Betticher, Jr., rejoicing in the receipt of the information of an appropriation of $5,000 from the Men's Thank Offering for St. Mark's mission, Neenana. He says that it came in the midst of financial depression and labor trouble. It put new heart and enthusiasm into each of the missionaries and made possible the erection of a boarding school, without which the station could not fulfil its real sphere of usefulness.

PORTO RICO.

When the Bishop of Porto Rico wrote at the close of March they were about to purchase property at Mayaguez and to build suitably on the lot. An American lady teacher is much needed and the Bishop hopes that he may secure one soon. The accounts from the Memorial Hospital, while it was prospering, are that it is suffering for needed funds to carry on successfully its charitable work. The Bishop was regretfully forced to accept the resignation of the Rev. Mr. Walter, the rector of Holy Trinity Church, Ponce, to take effect on or before September 1st, because the health and welfare of his children require him to leave.

HONOLULU.

Bishop Restarick is doubtful whether one can be found, but he is anxious to secure a clergyman who can speak the Portuguese tongue. A considerable number of that nation—fairly well-to-do people—are seeking such ministrations. The colony, it is expected, will be largely reinforced by immigration within the next few years. The Bishop wishes there was a deaconess or trained nurse or a devout Churchwoman of undoubted capability who could gather up a sufficient number of Churchwomen as nurses to be had for the Queen's Hospital. It seems to him too bad to let such an opportunity as is offered go. His Japanese work is growing finely. On Ash Wednesday evening he had a congregation of fifty and gathered fifty-two Japanese for instruction on Sunday night in the Chinese church. The Bishops of the Japan Church have of their own accord congratulated Bishop Restarick on his Japanese work and wish to aid him in every possible way. With the addition to the funds already in hand the Thank Offering appropriation will enable the Bishop to rebuild for St. Andrew's Priory. They were purposing to rebuild the church at Hilo very soon.

PANAMA CANAL ZONE.

The Presiding Bishop has commissioned the Right Rev. Dr. A. W. Knight as his commissary in the care and supervision of the Canal Zone and the Bishop of Cuba has signified formally that he has accepted the commission. He was purposing to sail at an early day for a visitation of the Zone. During the month Archdeacon Bryan made a brief visit home, seeking assistance for the coming Easter. He sailed on his return April 14th, but without finding the much needed help. Bishop Osborne had made a visitation on his return trip to his home, under the request that he had previously received from Bishop Satterlee. He confirmed seventy-five additional and admitted to the diaconate Mr. John T. Mulcare.

CHINA.

From China Dr. Pott wrote that they are undertaking the building of a new dormitory for St. John's University, which will be known as "Mann Hall," as the Collegiate Department will be overcrowded next year. They had in hand towards this $6,000 and they will do their best to raise the money in China for the balance needed, although Dr. Pott hoped that the people at home would take an interest in the matter. The sum of $10,000 is required. He further writes of the immediate need of another man as teacher, to be secured not later than next September. They are building up a fine educational work and everything is in a most encouraging condition. The present force is overburdened. The Bishop had recently ordained three good men to the diaconate. One of them had been connected with the college for seventeen years as student and teacher and was one of the best men they ever turned out. Another is the third generation of his family in the ministry.

MEXICO.

The Rev. H. G. Limric, formerly connected with our mission in Japan, was regularly appointed by the Bishop of Mexico as his missionary at Torreon. Bishop Aves writes that for some time the Rev. Mr. Watson has been urging the need of a good English-speaking school at Puebla, which doubtless would aid greatly in strengthening the Church's position and work there, and he thinks that with an appropriation of $300 for equipment the school would be self-supporting within two years. With the money he received from the Men's Thank Offering the Bishop of Cuba has been able to secure a valuable property on which a Bishop's house will be erected speedily. It is situated just as he would wish it.

ELECTION TO MEMBERSHIP.

The Bishop of Ohio was elected to membership in the Board in place of the late Bishop of Washington.

## ENGLISH ROMAN PRIESTS AND LAYMEN SECEDE FROM VATICAN OBEDIENCE.

[*Continued from Page* 8.]

Suffragan of Southwark, have opened a house in Coventry, in the diocese of Worcester, and have already five members at work there.

On Saturday week H. R. H. Princess Christian formally opened the new east wing, to be called the Ada Lewis Wing, of the Church Army Headquarters, Bryanston Street, W. (near the Marble Arch). The new wing has been erected principally by means of a donation of £9,000 from the late Mrs. Lewis Hill.

Mr. W. P. Hartley, jam manufacturer, of Liverpool, has sent the Bishop of Liverpool a check for £500, to be applied to such diocesan funds as may show a falling off owing to his Lordship's action in supporting the Government Licensing bill. Mr. Hartley belongs to the Primitive Methodist connection.

Father Ignatius of Llanthony Monastery is reported to be recovering from his severe illness. J. G. HALL.

## FORESTS OF KOREA TO BE PROTECTED.

KOREA, the Hermit Kingdom, is waking up to the necessity of protecting its remaining forests and replanting denuded tracts on important watersheds. Japan is furnishing the inspiration and part of the money which will produce the change from the old order of things to the new. A school for training Korean foresters has already been put in operation.

The two governments drew up a coöperative agreement last spring and outlined a plan for the wise use of the forests in the Yalu and Tumen valleys and as a result a national forest policy for Korea has been developed. The new Korean forest laws are similar to those of Japan, according to United States Consul-General Thomas Sammons, of Seoul.

Although Korean forests have been exploited and neglected, and the country has suffered severely from drouth, floods, and erosion, the denudation is less serious than in neighboring provinces of China. One of the first measures to be taken up will be the preservation of such wooded tracts as yet remain. In order to do this, the government has taken all forests under its care, whether they are publicly or privately owned. The owners will not be deprived of their property without compensation, but the government will regulate the cutting of timber, and in certain cases may prohibit all cutting on tracts which ought to remain timbered, "to prevent floods, drouths, landslides, and to preserve unimpaired the scenic attractiveness of places of public resort." All owners of timberland and all leaseholders are required to report to the government their holdings in order that the property may be listed and cared for. Failure to report within a year subjects the forest to forfeiture.

The forested area of Korea is about 2,500,000 acres which is only one-tenth of the land on which forests ought to be growing. Extensive timbered tracts remain in the northern part of the country on the waters of the Yalu and Tumen rivers, and lumber operations are carried on in the mountain districts. But in the agricultural sections of the country wood is very scarce and the fuel problem is serious. Coal and other mines have been opened by Americans, and one of the most pressing needs is timber for use in and about the mines. In that country, as elsewhere, large quantities of timber are necessary in developing mining property, and it is noteworthy that a country as backward industrially as Korea can put into practice the principle that the only sure way of getting timber is to grow it.

## A SPLENDID EASTER IN CHICAGO

### Easter and Holy Week Reports Show the Parishes to be in Good Spiritual Condition

### THE COMMUNIONS, THE OFFERINGS, AND THE GIFTS RECAPITULATED

The Living Church News Bureau
Chicago, April 27, 1908

FROM all directions the reports of Easter in Chicago unite in recording an unusual observance of the great festival. The weather was that of an ideal spring day, and this in Chicago means most attractive conditions, with clear, bright sky, with a tang of exhilaration and the movement of a slight breeze in the atmosphere. The usual throngs were if anything increased this Easter, by the addition of extra services in several of the city and suburban churches. Itemizing a number of the parishes by their Easter communicants, we have as a partial record from the field, the following data: St. Peter's, Chicago, 1,106 communicants, and an offering of $4,200 ($500 being for missions, from the Sunday school); a beautiful silver-gold memorial chalice and paten were also received, as an Easter gift.

At Grace Church, Oak Park, there were 802 communicants, and an offering of $6,295, for the building fund. The Easter gifts at Oak Park included a set of Eucharistic vestments, silk cassock, and festival stole. At the Church of the Epiphany there were 766 communicants, and an offering of $3,550. A silver-gold Communion service for use with the sick was given in memory of the late Miss Helen Campbell Magill, granddaughter of the late Captain Charles J. Magill, who for many years was the senior warden of the parish. At Christ Church, Woodlawn, there were about 700 communicants, the offering being $2,500, starting the building fund of the new church, $200 being the Sunday school offering for missions. Numerous Easter gifts were made at Christ Church for the increased adornment of the church.

The largest offering in the diocese was that of Grace Church, Chicago, being $12,500. Part of this was for the endowment fund, namely, $6,000, endowing a pew in memory of the late Otto Young. The balance was for floating indebtedness. There were about 600 communicants on Easter Day, and a total of about 2,300 persons in attendance on Good Friday, at Grace Church. About 600 communicants received at Trinity, being the largest number in the past ten years at Easter. In addition about 125 of the parishioners of Trinity were out of town, and presumably made their Easter Communions elsewhere. The offering was $1,500 for general expenses of the parish. In the evening, the choir sang an Easter cantata at the Rouse Memorial Institute, about 400 children being present. The Good Friday attendance at Trinity was about 1,500, about 450 coming to the Three Hours' service. There were 538 Easter communicants at St. Paul's Church, Hyde Park, the offering being $5,700, for the church debt. A memorial ewer for the font was given to the parish at St. James', there being 500 communicants, and the offering was $3,000 for parish purposes. There were 500 communicants at the Church of the Redeemer, the offering being $3,200 for general expenses. A notable feature of Holy Week at this church was the reunion of the Confirmation classes from 1904 to 1908, forming a procession of about 125 persons, in which procession there were three deacons, both the present wardens of the parish, and a vestryman, all of whom were prepared by the present rector, the Rev. S. B. Blunt. The three deacons all made brief addresses at this service, which was held on Maundy Thursday evening.

Never before have so many commanderies of Knights Templar attended Easter services in our churches, in Chicago, as this year. At St. Mark's, Mt. Joie Commandery attended, and the local Commandery at Maywood was invited to the Church of the Holy Communion. At the Church of the Epiphany 300 members of Columbia and St. Bernard Commanderies attended. All of these services were in the afternoon, and the churches where they were held were thronged to the doors in each instance.

In Evanston there were 472 communicants at St. Luke's, being an increase of nearly 150 over last Easter. The offering was about $2,000 for the building fund. Among the Easter gifts at St. Luke's, were a fair linen cloth and a beautifully embroidered alb. The total Good Friday attendance was 986, and that of Easter Day, 1,706.

At St. Mark's, Chicago, there were about 425 communicants, and the offering, for parochial purposes, was $2,100. There were also about 425 communicants at the Church of Our Saviour, with an offering of $900 for parochial purposes. At St. Bartholomew's there were 361 communicants, an increase over last year, and the offering was $1,500, for the church debt. At St. Martin's there was the largest Holy Week and Easter attendance in the history of the parish. There were 342 communicants, and the offering was over $1,500. At Christ Church, Joliet, there were 305 communicants, the offering being $500, for parochial and missionary purposes. A silver ciborium was given to the parish. At St. Thomas' (colored), Chicago, there were 41 adults baptized on the evening of Palm Sunday. This, we believe, is possibly the largest class of adults which has been presented at one time for Holy Baptism in the history of the diocese. There were 279 Easter communicants, the offering being $570. On Good Friday there were about 350 present at the Three Hours' service at St. Thomas'.

At Emmanuel Church, La Grange, there were 242 communicants, and the offering of over $1,100 was chiefly given to missions—diocesan, domestic, and foreign. This parish will meet its estimated apportionment for missionary purposes this year. At the Church of the Atonement, Edgewater, there were 215 communicants, and an offering of $3,150, divided between the church debt, the current expense fund, and the purchase-price of a new motor for the organ, costing $400. A pair of handsome silver-mounted cruets was received as a memorial gift. At this church and at Christ Church, Woodlawn, as well as in some other parishes, a children's Eucharist was part of the Easter service list. Trinity parish, Aurora, also enjoyed the finest Easter in its history, with 214 communicants, and an offering of $416. At the Cathedral there were 212 communicants, being the largest number since 1901, and the offering, of $1,650, was the largest received for a great many years. This offering included a gift of $500 from one communicant who volunteered to give dollar for dollar up to that sum, if the rest of the congregation would do their best. The result was $1,650 for current expenses. At Christ Church, Waukegan, where there are 190 communicants in the parish, 180 of them received on Easter, which is one of the largest proportions on record. The offering was $853, for improvements and expenses. At Trinity, Highland Park, 153 received, and the offering was $750. It was the best Lent in the history of this parish. The church was filled at the Three Hours' service on Good Friday. At Grace Church, Hinsdale, there were 124 communicants, a large increase over last year. The offering was $870, including the Sunday school's Lenten offering for missions, of $300. The Easter gifts included a Marginal Readings Bible and an Altar Book, at Hinsdale. At St. Michael and All Angels' Church, Berwyn, the unusual proportion of 91 per cent. of the communicants received, all of them, 75 in number, at the early celebrations. The offering, the largest in the history of the mission, was $450.

Glancing at the music lists, which in all cases were elaborate, several choirs singing at three services, and one choir singing four full service lists during the day, namely at 7 and 10:30 A. M., 3:30, and 7:45 P. M., we find that Gounod's ever-welcome "Ste. Cecilia" Mass was sung more than any other one, though Eyre's Communion service, and Tours', Miles B. Foster's, Bridgewater's, and Warwick Jordan's were also sung. The leading choirs selected, in part, as their Easter anthems, Roeckel's "Christ the Lord is Risen Again"; Tours' "God Hath Appointed a Day"; Hall's "The Day of Resurrection"; Martin's "As It Began to Dawn"; and Vincent's "As It Began to Dawn"; the Handel "Hallelujah"; Parker's "O Lord, I Will Exalt Thee"; Warren's "Why Seek Ye"; Maunder's "We Declare Unto You"; Elvey's "Christ is Risen"; and Stainer's "They Have Taken Away my Lord." At Christ Church, Woodlawn, an orchestra of ten pieces, the members belonging to the parish, played one of Simper's Masses, at the children's Eucharist. Trumpets and tympani were also used at the Church of the Redeemer, reinforcing the organ.

#### THE Y. M. C. A. ANNIVERSARY.

Prominent on the official programme of the fiftieth anniversary of the founding of the Y. M. C. A. in Chicago, are the names of Bishop Anderson, Mr. E. P. Bailey of Grace Church, who is the manager of the Chicago Y. M. C. A., Mr. James L. Houghteling of Winnetka, and Mr. W. J. Bryson of St. Peter's. The Bishop, Mr. Bailey, and Mr. Houghteling spoke at one or more of the various dinners and banquets connected with this extensively observed anniversary, the programme of which provided for a series of meetings, receptions, dinners, and other gatherings extending from April 11th to April 28th, inclusive. Mr. Houghteling is the secretary of the Board of Trustees, and

Mr. Murdock MacLeod of St. Paul's Church, Hyde Park, is one of the board of managers. Great interest has been manifested by the newspapers generally in the various features of this well-planned Y. M. C. A. anniversary. TERTIUS.

## THE VALUE OF A KNOWLEDGE OF CHURCH HISTORY.

BY THE REV. H. P. SCRATCHLEY.

IN periods of disturbance, there is ever a tendency to be moved by our emotions, our opinions, and our prejudices; and there is no time in which these are more misleading, for they are dominated not by the reason, but by the passions. Thoughtful reason measures a thing not so much by what it is as by its origin and its growth; passion and emotion are concerned with the present appearance and bearing of it. Every institution of today springs out of the past, its nature is what it is because of that past and is comprehended fully only from a knowledge of that past; no doctrine or dogma is propounded today but had its origin in the years that have gone by. Even our prejudices arise from the acts and sufferings of our fathers. To judge of the present merely by the present, to ignore the past in determining the falsity or truth of a doctrine, is to separate the limbs from the tree trunk, and to determine our relation to the whole tree by an inspection of the branch alone.

The mind untrained historically and that accustomed to search for the cause of every effect and the source of every institution or teaching do not place the same value on a present-day event or doctrine. The truth or the falsehood of a statement is not determined by both through the same channel; one settles the question entirely by his emotional state of mind, the other, through his knowledge of the history of that statement. Cold, pure logic is a very dangerous guide to truth in human affairs, but emotional passions are much more so. For human affairs are not isolated events. What is done and what is taught to-day are products not only of men to-day but of men of the past. They are influenced by the controversies, the passions, the environments of that past.

To-day we in this American Church are confronted with many disturbing occurrences. The violations of the amendment to Canon 19 have produced assertions which would never have been uttered if the historical sense had been the governing faculty in the writers' minds. For instance, instead of a calm, judicial study of the origin and history of that amendment, most of what has been said arises out of pure emotion. Again, the disagreement of the Bishops over the application of the amendment has been dwelt on as if dissension and discord were peculiar to this day and this country. History would have taught that the much-desired uniformity never did exist; not even in the Ecumenical Councils or in matters of the Faith; certainly not in matters of discipline. Perhaps it never will on this earth. There is a peace of life and there is a peace of death. The last is what some men seem to be desiring.

The apparent harmony of Rome and the unvarying reiteration of the Papal claims have a great fascination for many of us. It seems so quiet there and so noisy here; they are so certain there and we so uncertain here. They are keeping the Faith there, and many are denying it here. This is like the members of a family who, knowing their own quarrels and ignorant of their neighbor's, envy the neighbor's quiet. Church history would teach us that Papal Infallibility is modern and not apostolic, that the power of the Pope is a growth, that his claims were opposed from the first assertion of them, that infallibility was proclaimed only when half Europe had become Protestant and in Catholic countries, so-called, the majority of the people cared little about it, and that even there the opponents were "bullied" into silence or acceptance. The harmony and peace in Rome are only apparent whenever there is any thought, and are that of death elsewhere. Our neighbors quarrel behind doors and we know naught of it save when a sound comes through the windows.

Let us turn to the past for information. A knowledge of the period between 1350 and 1450 is especially illuminating on the Papal claims; the Council of Constance is worthy of careful study on the powers of the Papacy. Theological Gallicanism, that of Gersen, will remove all idea that Anglicanism is something peculiar and essentially insular. For the Canon 19, will not a history of our General Conventions disclose much that was worse? And is the Church of Rome so entirely free of acts of provincial bodies, even of popes, that approach equally near to denying the essential constitution of the Church?

But when we go to history, we must aim at truth. The discovery of truth must always be the object of our search, without bias or prejudice, for, as Bishop Strossmayer said at the Vatican Council, 1870: "History is not Catholic, nor Anglican, nor Calvinistic, nor Lutheran, nor Arminian, nor schismatic Greek, nor Ultramontane. She is what she is—something stronger than all confessions of faith, than all canons of the Councils. Write against it if you dare, but you cannot destroy it, any more than taking a brick out of the Coliseum would make it fall. If I have said anything which history proves to be false, show it to me by history, and without a moment's hesitation, I will make an honorable apology."

## ST. PAUL ENTERING EUROPE.

BY GEORGE DOWNING SPARKS.

ONE of the most suggestive scenes in the life of the great Apostle of the Gentiles is that when he first leaves Asia and enters Europe. We cannot help picturing him as he stands on the deck of the ship that is swiftly carrying him across the Hellespont. His eyes are not lit up with the beauty of the scenery, nor is his mind filled with the legends of war and valor that have made the Plain of Troy immortal. He is thinking, we are sure, not of Homer, but of Christ. The great continent lies stretched out before him—Greece, with all her unparalleled wealth of intellectual genius; Rome, the mighty mistress of the Seven Hills, the haughty empress of the world. These powers are to be met and conquered for the Nazarene. How to win the world to Christ? How to induce the arrogant Roman and the mocking Greek to acknowledge the Son of Mary as the Incarnate Son of God? Is he not afraid? What can he, an apostate Jew—for so his countrymen regard him—accomplish with all the might of this world arrayed against him? Yet could we have looked into the eyes of the traveller we should have seen them blazing with an inextinguishable hope. We hear him say, had we questioned the success of his enterprise: "I am not ashamed of the Gospel of Christ; for it is the Power of God unto salvation!"

The insignificant passenger crossing the Agean marks an epoch in the history of mankind; and yet how few in that distant age think that the destiny of Christianity, humanly speaking, lies wrapped up in that lonely traveller.

It would be interesting to follow St. Paul on his first European journey, to hear again of his adventures as soon as he puts foot in the city of Philippi; to watch him carry the banner of the Cross into strange places and to plant the good seed which afterwards was to bring forth such an abundant harvest; but what after all is the most wonderful thing about the unpretending wayfarer? Surely it is his faith. This is what induces him to brave all, to risk all, to suffer all. This leads him, though a Hebrew of the Hebrews, to renounce forever his old ideas and become a disciple of the crucified malefactor, Jesus Christ. He believes, therefore is he enabled to do what he does and to leave behind a name which will live as long as men can be touched with self-sacrifice and thrilled with loyalty to an ideal.

"Christ. I am Christ's, and let the name suffice you.
Ay, for me, too, He greatly hath sufficed:
Lo! with no winning words I would entice you,
Paul has no honor and no friend but Christ.

"Yes, without cheer of sister or of daughter,
Yes, without stay of father or of son,
Lone on the land and homeless on the water,
Pass I in patience till the work be done."

Such was the life of St. Paul; a life understandable only on the supposition that it was guided and governed by a deep and living faith. And it is the same with us. In proportion as our faith is strong are we near in spirit to the Apostle of the Gentiles whose faith nothing could overcome, be his adversaries devils from hell or men crazed with fanatical hate.

Yes, faith makes men and women strong and that grim old philosopher, Carlyle, does not overstate it when he says:

"Belief is great, life giving. The history of a nation becomes fruitful, soul elevating, great, so soon as it believes. A man lives by believing something, not by debating and arguing about many things."

IF WE give up our life on earth to righteousness, God will give us all Eternity to satisfy our desires.—*Bossuet.*

*Helps on the*

# *Sunday School Lessons*

*JOINT DIOCESAN SERIES*

SUBJECT—*Life and Teaching of our Lord Jesus Christ*

*BY THE REV. ELMER E. LOFSTROM*

## HE HEALS THE CRIPPLE AT BETHESDA.

FOR THE THIRD SUNDAY AFTER EASTER.

Catechism: XX. Infant Baptism. Text: Phil. 4: 13.
Scripture: St. John 5: 1-16.

THIS incident has a double bearing. It has a definite bearing on the development of our Lord's work, and it has its lessons resting upon the miracle itself as a "sign."

The first thing to be noticed is that the miracle was done deliberately on the Sabbath Day. Jesus went to Bethesda, knowing that He would there find those in need of healing. He was seeking "to do good on the Sabbath Day." And He did it in this conspicuous manner to bring out a great truth. That great truth thus clearly revealed made a choice or decision in regard to it necessary. In relation to His work and its development, therefore, this miracle was done to let it be clearly known that He claimed authority over the Sabbath. When the Jews found fault with Him for breaking the Sabbath, He answered, "My Father worketh hitherto, and I work." This was understood by the Jews as "making Himself equal with God." The miracle was done to bring His Person and claims before the people. His claim was attested also by the miracle itself. People must either be drawn to Him, or they would oppose Him. No one could be indifferent to such a claim. Such a claim must be justified or it brands the maker of it as most profane and blasphemous.

There is more than a historical interest to this point. As at Jerusalem, so ever, Jesus claims a position to which we cannot be indifferent. His claims must be weighed. He claims to be equal with God. He brings new life and new healing to prove His claim. We are as blind as were His enemies in that day if we think that we can ignore His claims.

The healing of the man has its messages also. Jesus selected him for healing from a considerable company of infirm folk. Perhaps He selected him because he was in the greatest need of all. Perhaps because his disease had been of such long standing as to make his healing best fit in with the purpose of which we have already spoken. The first question Jesus asked of him seems a strange one under the circumstances, "Wilt thou be made whole?" And yet it is not strange on second thought. This man had been coming so long to this place where he seems to have honestly believed that healing was to be found that he had fallen into the way of not expecting to be healed himself. At Jesus' question, he had no idea of any other source of healing than the pool. He needed to have his attention drawn to the true Life-giver.

When Jesus had drawn his attention to Himself, He gave him a command: "Rise, take up thy bed, and walk." There are three parts to this command, each of which must be obeyed. It was obedience to the first that made the cure possible. The second commanded him to take up the old bed upon which he had so long relied. He who at Jesus' command rises to the new life, must not "make provision for the flesh to fulfil the lusts thereof." He must depend upon his new powers. The third bids him use his new powers. If anyone is to be permanently helped by the salvation which Jesus brings to him, he must do these three things. Illustrations will occur to you.

The man had not gone far carrying his bed before he found himself in trouble. After what Jesus had done for him, he probably gave no second thought to the carrying out of the command to carry his bed. He was satisfied that Jesus ought to be obeyed. He had blessed him, and so even when criticised, he stuck to his purpose to do as Jesus had said. He had the authority of the one who had healed him, and he was satisfied to obey without being himself able to explain the reasons for his actions beyond that it was Jesus' command. In this he certainly sets a good example.

Then Jesus followed him up; notice that. "Jesus findeth him in the Temple." Finding implies seeking. Jesus had made the man whole. But He was never satisfied to leave anyone with a lower gift when the higher had not also accompanied it. He sought him for his spiritual good. When He said to him, "Sin no more lest a worse thing come unto thee." He implied that the disease was the result of early sin. He would warn him therefore against the cause of infirmity. Sin, He made clear, is worse than disease. What could be worse than thirty-eight years of sickness? Clearly there is something worse, and it is to save the man from that, that Jesus now sought him out.

Perhaps as teachers we may take a lesson home to ourselves here. Does not Jesus' action here remind us of the great fact that it is not enough for us to get children interested enough to come to Sunday school? It is not enough to draw them with various devices, if, having drawn them and won their love and their readiness to obey our directions, we do not make use of our opportunity to lead them away from sin and to the One Giver of Life and spiritual health.

That Jesus sought the restored man to give him a higher gift, further reminds us—and this lesson can be put before your pupils—that all the blessings which come from Christ and His gospel are incomplete unless they do give us the spiritual gift which gives us true power and cleansing. The world has been changed by the Gospel. It is being changed by the Gospel. Heathen lands are opened to trade by the Gospel. Slavery, injustice, crime are slowly giving way before the Gospel. But it brings its best gift to no one who stands back and does not join himself to Jesus Christ in His Church, and live as a true member of the same.

Verse 4 is omitted from the Revised Version because it is not in the oldest MSS. It is an early note which embodies, doubtless, the Jewish tradition as to the troubling of the waters of the pool. There is a spring still there which is intermittent. Of late years it has been located definitely, and the ruins of an old church, with five porticoes leading down to the spring, have been uncovered.

# *Correspondence*

***All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.***

## KINDNESS TO ANIMALS.

*To the Editor of The Living Church:*

MANY friends of animals feel grateful to you for the space given in your columns to several articles calling needed attention to one aspect (concerning dumb creatures) of that "mercy" which is one of "the weightier matters of the law."

To many minds the suffering of animals is the darkest of the numberless mysteries about us. Grant what we will about their lesser sensitiveness, there still remains an amount of suffering before which we stand dumb as the animals themselves. It has taken many generations to open our eyes partly to the fact that the great principles of justice and mercy ought not to be narrowly applied to certain classes only of human beings. Some day we may learn to apply them to the animals also, and to remember that God's mercy is over *all* His works.

Probably the most common criticism made upon the great body of the clergy by humane workers is their lack of any sense of responsibility towards this part of God's world, embracing, in point of numbers, so vast a proportion of that "whole creation that groaneth and travaileth in pain together." From generation to generation, what have we not exacted from these "our next of kin" in the way of service, suffering, and death? Have we not sufficiently proved our "dominion" over them? Is it not time that we learned that in this case also God's word for dominion is *responsibility*? Who can say what it means that in the Temple service it was the animals that represented the "Lamb slain from the foundation of the world"? It seems significant that, as Bishop McCormick says, "among the hosts before the throne of God, St. John beheld not alone the similitude of a man but, among the living creatures chanting the Trisagion, he beheld the similitude of the lion, the eagle, and the calf."

Let us hope that some day among the "divers orders in the Church" there may be an order of St. Francis of Assisi—that gentle saint whose idea of brotherhood was as wide as that of

the *Benedicite*. That we have many Bishops and clergy nobly eligible to membership in such an order is a matter of gratitude. May their tribe increase! Yours truly,

Wheaton, Ill., April 22, 1908. MARY DRUMMOND.

## KNIGHTS OF KING ARTHUR.

*To the Editor of The Living Church:*

I BELIEVE so thoroughly in the possibilities of the International Order of the Knights of King Arthur, that I feel moved to ask the courtesy of some space, to speak in its favor. As many are well aware, it is a continuation of the principles and spirit of the brotherhood of the Round Table, thus dating as in its 1388th year. In its modern form it has been reawakened as a secret society for boys and young men. Its form and purposes are, however, well known; and its conclaves and degree work are open to parents of members, and to such other adults as, under Merlin's consent, may be invited to be present.

The degrees are three: of Pages, who vow loyalty and service; Esquires, who vow temperance, reverence, and purity; Knights, who further promise to serve "Our Master," the Church, and the order as true Christian knights. The ceremonies are dignified and attractive, and may be elaborated as much as the inclination and ability of the individual members and Castle may permit.

The present National Pendragon is the Rev. Frank Lincoln Masseck of Potsdam, N. Y.

My experience, and that of others whom I know, who have been in the same kind of work, so far as I am aware, has not shown any unhappiness in the organization due to the three grades of members. In fact I feel persuaded that the very simple first degree obligation gives a fine chance to get a manly hold on boys, who would not enter into the more advanced pledges at first.

The Castle work is not confined to any particular religious sphere of work, except that its tone is distinctly orthodox and it allies itself most naturally with historic Christianity. It has the great advantage over all other similar societies in the wealth of legend and literary treasures which gather about King Arthur's name.

As a school of order and reverence it is of large value, and as an aid to close pastoral relationship with the members, very valuable. RAYMOND M. DOW ADAMS,

*Merlin, Vernon Castle, 600, Milford, N. H., and Castle Stafford, 1200.*

Grace Church Parish, Stafford Springs, Conn.,
April 21, 1908.

## BISHOP WHITE ON THE MINISTRY.

*To the Editor of The Living Church:*

AMONG the early founders of the American Church, the venerable Bishop William White was eminent. His episcopate of nearly fifty years made him a sort of patriarch. Unmistakably devout, very wise and judicious in the management of ecclesiastical affairs, calm and moderate, there was nothing of the ultraist about him. He is the St. John, as Bishop Seabury might be called the St. Peter, of the American Church.

His opinions on the amendment to Canon 19, would be very valuable. Let us see if we have them.

1. "With the exception of those appointed by our Lord in person, *not an instance can be produced*, of ordination in any other way, than by imposition of the hands of those duly authorized, under a commission given by Him, to that effect" (Charge of 1807).

2. "Let there be no hesitation in any clergyman to claim to his office the title of heavenly origin, which will the more impress him with the sense of the account he is to render of his stewardship" (Consecration Sermon, 1808).

3. "Is it arrogant, is it unreasonable, in the Ministers of the Gospel, to assert the *divine institution of their office*, as handed down from the Apostles, and to deny the propriety of every door to the ministry of man's workmanship, whether it be that of popular ordination, or the plea of an inward call? It cannot be" (Ordination Sermon, 1825).

4. "If the fact of the divine origin of the ministry be as stated —is it not sufficiently important to induce us to adhere to it, and *not by any act to imply the nullity* of what claims so high an origin?" (General Theological Seminary Address, 1828.)

5. "Since the Apostles did confessedly found a communion and since it did confessedly transmit its ministries, there seems *no possible right to the name of a Christian Church at present*, but in succession from the original established body" (Comment, p. 19).

6. "It has pleased the great Head of the Church to commit the *preaching of the Word* and the administration of the Sacraments to an authorized ministry. Accordingly all violations of this order may be considered as figured by 'the wood, the hay, and the stubble'" (Ordination Sermon, 1825).

7. "There are some indeed, who, to show how much they soar above illiberality, would throw down every barrier dividing our communion from some others *in visible administration*, because they think the existing differences are of no importance. Among *the objections* to such a plan it is not the least that it tends to the disturbance of peace and charity, while the securing of these is its professed object" (Comment, p. 119).

8. "If these claims (of charity) are to set aside whatever distinguishes us from many whom we cannot but esteem and love, and of whose Christian temper and conduct we must have ample evidence, there is *not any one of our services*, or *either of our sacraments which we shall retain*" (Charge, 1807).

9. "There is set up a specious but delusive plea of liberality, occasionally inviting us to join in religious exercises, in which all distinctive principles are to be lost sight of, and there is to be the sole object in inculcating the truths on which the parties are agreed. In the profession of this principle, there is the varnish of apparent philanthropy, reconciling it to some well intentioned persons while it is perceived by others to be *an expedient for the introducing of an extraneous influence* within the sphere of our Communion, and there has soon been betrayed the undisguised spirit of proselytism, and the bearing of an exterior influence in our concerns. The consequence has been in various places that among neighbors and professors of a common Christianity, there have been induced controversies and hostile feelings not known before" (General Convention Address, 1827).

10. "It was expressed to be a specious but delusive proof of liberality, inviting us to join in religious exercises, and in religious instruction whether delivered orally or through the channel of the press; in which it was understood that all distinctive principles are to be lost sight of; and there is to be the sole object of regarding truth on which the members of the different communions are agreed" (General Theological Seminary Address, 1828).

11. "If under such influences (of Revivals) there be disregard of doing all things decently and in order, especially in the Episcopal Church, *if there be the introduction of self-constituted ministers* in violation of her prohibition—these are cases which the address was not designed to favor" (General Theological Seminary Address, 1828).

[I take these extracts from a little book published in New York, in 1846, compiler's name not given.]

We believe the name and character of Bishop White are still a fragrant memory in the homes of many of the laity, as well as clergy, of the Church. When they read how far we have, in Canon 19, fallen below the standard of one usually reckoned as a Low Churchman among our early leaders, we believe the Church will arouse to the true sense of lapse, and demand the repeal of the last clause of Canon 19. It embodies that principle of confusion which forbids us (in Leviticus) to "sow our fields with mingled seed," and which seems especially odious in the sight of Almighty God. W. ALLEN JOHNSON.

Littleton, Col.

## THE NAUGHTY, NAUGHTY "LIVING CHURCH."

*To the Editor of The Living Church:*

A COUNTRY parson, dwelling far from the wild excitements of controversy in a locality where the Church seems to be in no immediate danger of destruction, has been considerably puzzled week by week as the numbers of THE LIVING CHURCH have come under his eye. The subject of his perplexity is the new centre of orthodoxy for not only our own Church, but for the Christian Church throughout the world, that appears to have been established in Milwaukee.

Is it possible that an œcumenical council is now in session there that we have not heard of? What other power could be competent to call Bishops by the score before its bar, try them, and condemn them?

During the past few months the Bishops of the world in general and of the Anglican Church in particular have been weighed in the balances and found wanting. Rome (of course), India, Hankow, Shanghai, several of England—these and a great company more have been scrutinized with the eye of a Papias.

Turning to our own country, what a slaughter there has been!

From Massachusetts to Sacramento, from Louisiana and Texas to the Canadian border—there is not a section that has escaped. *Milwaukee locuta est!*

To be sure, Milwaukee (like old Rome), has in several instances reversed her decree after further consideration, and

graciously restored the pallium previously revoked; for humble suppliants have hastened (via the mail route) to declare their innocence and their loyalty.

And now I would beg to ask a question: By what authority has this judgment seat for Bishops been established? "On what meat doth this our Caesar feed, that he is grown so great?" Wherefore this arbiter of things ecclesiastical and religious? I find it not in Holy Scripture, nor in the Fathers. Is it possible that the heart of the Church of the Living God beats in Milwaukee alone?

Speak once more, and permit me to make my submission in advance. ARTHUR CHASE.

Ware, Mass., April 22, 1908.

## DR. MOCKRIDGE ON THE BIBLE.

*To the Editor of The Living Church:*

COULD you spare space to give an old friend of Dr. Mockridge an opportunity of expressing thankfulness for his very able criticism of the unhappy utterances of the Bishop of Michigan, and to urge upon Christians of every name to read carefully that criticism? Dr. Mockridge's treatment of "Ecclesiastes" is truly admirable; he has exactly caught the purport of the book. The criticism is another instance of how the graduates of Trinity College, Toronto, out of whom you have made four Bishops, have done service for the Church of Christ.

W. E. COOPER, B.D.
*Rector of St. Mark's Church, Toronto.*

## IN THE INTEREST OF UNITY.

*To the Editor of The Living Church:*

AS a Catholic communicant, I earnestly petition the American Church, through you as one having influence in her councils and as being able to reach those in authority where I cannot reach them, to take the most energetic steps possible to bring about a speedy union of the Christian laity—if need be even before a union of all the clergy; and in making this petition I know I voice the deep though sometimes unspoken longing of the entire laity of Christendom. For the divisions of Christians manifest themselves in two chief ways: (*a*) in the fact that all Christian clergymen do not meet in common council (*b*) in the fact that Christian laymen do not partake of the Holy Communion at the same altars. The first division I consider very lamentable but one which possibly may be remedied only by great care and deliberation. The second division I regard as a dreadful sin which ought to be stopped at once, at least in our desire and intention.

THEREFORE, As one of the people and for the sake of the people entrusted by Christ to their care, I petition the priests and Bishops generally known as Protestant Episcopal to assert unmistakably their Catholicity to the world, and in so doing and by so doing let the world know that herein lies the hope of a real Catholic Unity:

*First.* By discarding as soon as possible our sectarian name and taking the only proper name for the American Church: THE HOLY APOSTOLIC CATHOLIC CHURCH in America.

*Second,* By announcing authoritatively to the world that every baptized Christian in America is *de facto* and utterly beyond the power of any negation on his part to undo the fact, a member of her communion, whether he call himself Baptist, Romanist, Christian Scientist, or what not.

*Third.* By extending to all Christian people, both clerical and lay, that very Christian and Catholic attitude which they now maintain towards those Christians calling themselves Episcopalians. (*a*) Towards the laity: Let all Christian people understand that a Catholic Bishop or priest cannot confine his ministrations, though they should be only of love and prayer, to any exclusive body of Christians. Let them understand that although as individuals we may differ as to liturgy, discipline, or in our conceptions of the meaning of the facts of our corporate, historic Christianity, yet such individual differences must never separate Christians at the Lord's Supper and thus make the sacrifice of Christ a mockery. Let all people understand that the Apostolic Rite of Confirmation is not a form of admission into a sect, but a privilege whereby we confirm the vows of our Baptism and the Church confirms in us the working of the Holy Spirit. (*b*) Towards other clergy: By definitely asserting our Catholicity we would make impossible any compromise along sectarian lines, and the very noble efforts now being made towards reconciliation could be redoubled. On the one hand overture after overture could be made to Rome. Bishops and priests in this country calling themselves Roman could be invited to take their place in the councils of their American Church. They could be besought to consider if they do right any longer to make Roman practice of equal authority with Catholic practice; if the Primacy of the See of St. Peter in the Catholic Church of Christendom is equivalent to the infal libility of the Pope. On the other hand overture after overture could be made to those godly, consecrated men who have so faithfully ministered to the so-called Protestant denominations. They could be invited to confer with Catholic Bishops regarding Episcopal ordination, and such ordination could be commended to them as in no way dishonoring the magnificent Christian work they have done, but simply to preserve the integrity of the Body of Christ, and in order that those faithful ministers may take their lawful place in the legislative councils of the Church and administer the Holy Sacraments according to Catholic usage.

To sum up: I earnestly beseech, I humbly implore, I beg and petition the American Church—laymen, deacons, priests, and Bishops—to constitute ourselves a great missionary body, working and praying day and night for Catholic Unity, proving our sincerity by the purity, holiness, zeal, and charity of our lives, until that which has seemed an impossible dream will be a blessed reality, and the great Catholic Church will again stand before mankind prepared to advance unitedly and courageously toward the evangelization of the whole world.

*Extra Ecclesiam Nulla Salus!*

(Signed) FLORENCE M. OCKFORD.

Ridgewood, N. J., April 25, 1908.

## AT NASHOTAH—A CORRECTION.

*To the Editor of The Living Church:*

IN the article entitled "Nashotah Students Not Pro-Roman," appearing in your issue of the 25th inst., I find the following statement: "It has been found necessary to send away from the Seminary one man, a member of the junior class, for Pro-Roman tendencies." I would like to correct this to read "a member of the *middle* class," for I cannot help feeling that the article as printed does a great injustice to myself and my colleagues of the junior class, who are prepared to lay down our lives, if necessary, for our Mother the Anglican Church.

If you can see your way to correcting the impression given in the above-mentioned article that any member of the present junior class at Nashotah has been disloyal, it will be greatly appreciated, not only by myself but by all the members of that class. Yours truly,

April 25, 1908. HENRI B. B. LE FERRÉ,
*Member of the Junior Class, Nashotah House.*

CANADA, especially Ontario, is a model to the world in obeying the Third Commandment. It observes Sunday, not as a holiday, but as a Holy Day. It begins its preparation for the day of rest on Saturday evening. All drinking bars and pool rooms are closed tight at 7 P. M. on Saturday, and they *remain closed* till Monday morning. During week-days they close at 11 P. M. In cities like Guelph, 15,000 population, no street cars run on Sunday. In Berlin the cars run shortly before and after church hours only. No freight is carried by the railroads and very few passenger trains are run. No gangs of men with shovel and pick, no hum of machinery, no rattling of delivery wagons, no sizzing of soda fountains, no shuffling of ice cream plates disturb the sacred quiet of the day of rest. About 75,000 men have been emancipated from Sunday work within the past few years, and more will follow. They are better workmen, in consequence, the other six days. Nor do they frequent sacred concerts, excursions, moving picture shows, theatres, beer gardens on this day, for none are conducted. Nor do they read the Sunday newspapers, for none are sold. How do they spend the day? *They go to church.* Men, women, and children worship God. Not being compelled to work late on Saturday night, nor being tempted to squander their money nor their time and strength in drink and play, they are in proper condition to enjoy a wholesome rest both to body and soul on the Lord's day. They thus commence the week in the worship of God and it leaves a religious impression upon them during every day of the week Midweek services are in consequence well attended. The working men are prosperous, happy, and contented. Men remain with their families not only on Sunday, but during the week in the evening. Socialism does not thrive, the red flag of anarchism is not in favor, and true temperance is winning its way. Men are sane and sober. They respect the ministry; they honor the Church; they worship God. The non-worshipper is the exception, not the rule.—*The Lutheran.*

## AS SEEN FROM THE PLATFORM.

By the Rev. Thomas E. Green, D.D.

II.—The Altar or the Platform?

THE second of the three letters that came to me is of the sort that not only appeals to every sympathy of one's soul, but that opens a problem very far-reaching in its significance. I am violating no confidence in reproducing it—for I have the reluctant consent of the writer. That he is my personal friend is no clue to his identity, for he lives far away from my life and work of the past twenty years. Here it is:

"My Dear Dr. Green:—I am taking the liberty that our long friendship I think justifies, of coming to you for some information and advice. While at the General Convention at Richmond, I heard the Rev. Dr. ———, who has resigned at ———, say that he was doing it to go on the platform, and that his manager had guaranteed him at least $15,000 a year and all his expenses. I don't think I need plead guilty to lack of modesty when I say that I believe that I can lecture as well as he can, though I have never tried what is called popular lecturing. I dare say I could quite easily prepare an acceptable lecture.

"But the fact is, I must do something. I have been in the ministry now nearly twenty-four years. I have always had good parishes; have been, I think, fairly successful; have been here now over seven years. Everything is harmonious. My salary is $1,500, and I have a rectory. But my salary is always behind—nearly three hundred dollars now—no one in particular to blame. There just isn't any money. The income of the parish is not sufficient for its expense. We had to have a new furnace this fall, and the dealer wouldn't wait, so the rector has to.

"My children are ready for their final education, if I am to give them any; three of them at once, two daughters and a son. It is all I can give them—and now, with apparent hard times approaching, I doubt if I can give them that. I don't dare to go in debt to the extent I should have to. I have kept reasonably free from that, though I'm not entirely clear—but not enough to bother much, if I could only have my salary promptly.

"The parish is abundantly able, you understand. I have plenty of people who have all they want, and they expect me and mine to live up to their standard. I am not a missionary, a candidate for boxes. I sometimes wish I were! I don't think that problem would be half as hard as mine.

"Is there a place for me on the platform? And if you think there is, will you tell me how to get to it? I don't dare to think of the years to come—I mean the old age part of it. That makes me shiver! If I can get through the next ten years I'll be thankful above words.

"May I hear from you? And pardon the time I am taking from your busy life."

Thus far the letter. I read it twice—so close to me came the meaning of its words. I have read it many times since—and it has sort of got next to my nerves. Here is a man of culture and refinement, a man, as I know, of intellectual parts far above the average, face to face with a problem that is distracting his soul. And he is one of a multitude.

Let me first of all dispose of the glittering glamor that hangs about that prospective $15,000. This is not the first man who has written me of the splendid compensation presumably meted out to "lecturers." Either he misunderstood the gentleman he quotes, or that worthy was indulging in a grotesque "pipe-dream" There are not six men in the United States who receive so much as $15,000 for work on the Lyceum platform—unless it be distinguished statesmen, presidential candidates, or peculiar celebrities who give only a small part of their time to lecturing. There are not twice that many all told who receive half of that sum. The greater number take as many dates as they can get at a stipulated sum and pay their management a percentage for booking the business. That the net results should reach anywhere from three to five thousand dollars is considered a very successful arrangement.

And it means work—hard, long, arduous work; thousands of miles of travel, broken nights, tedious waits, uncomfortable conditions, unless one is fortunately in position to command the larger and better cities and towns and has a manager whose eye is single to one's comfort, and even then the physical strain of speaking six nights a week to large and of necessity exacting audiences is only known by actual experience. It is hard work.

Then my friend is guileless in presuming that he might write an acceptable lecture. I think he could, for I know his ability. But the lecture audience is not easily satisfied. A congregation will listen with indifference to an indifferent sermon, but an audience of seven or eight hundred people who pay in coming, and who come because they want to hear what will instruct, uplift, inspire, are satisfied only with the best. They are queer, capricious, uncertain, these great audiences. I love them, as one loves a great animal: full of half slumbering ferocity. They can purr and fawn, they can leap obedient to your command: but they can leave you in cool disdain, or turn and rend you with a cruel snap of disapproval.

If a man has a message—a sincere, earnest message, in which he believes with all his heart, and shows his sincerity in speech and action—there is a place for him to-day upon as wide a forum as the world ever afforded, where he will not have to coax people to come and listen to him, but where they will throng to give him careful and earnest heed. But the American public never enthuses much over made-to-order unction in either ethics, religion, or civics.

But the pith of my friend's letter lies in a fact: A man in middle life, given to a profession, presumably the highest and most sacred in human activity, and yet up against the very problem of getting on. He is no exception, and if he represents a large number of men among our clergy, we are not alone in the fact that the clergyman has more expected of him—and yet is the poorest paid man among all our professions.

I know there will be some unctious soul who will say to me that the clergyman is expected to face a life of sacrifice and denial when he undertakes his vocation. To which I answer there may have been times and places when that sentimental fact was true, but certainly not in the United States and in the twentieth century. In heathen lands, in the vicarious work a man undertakes by voluntary choice, like settlement work in the festering foreign congestion of our great cities, there it may be true; but why should it be in the average prosperous town in the United States? You demand a man of parts, of education, of refinement, of literary culture, to say nothing of religious fervor and personal piety. You expect him to give you all of his time, to conduct the public worship, to visit the sick, to bury the dead, to instruct the young, to train the choir, to steer the various guilds in peace and safety through the troubled waters of factional cliques and social jealousy, to organize all kinds of attractive and alluring activities, to relieve you of every possible drain on your pocketbooks by running cheap rivalry with lunch counters and restaurants in the guise of church suppers and turkey dinners—and then, while the wage of skilled physical labor has increased 40 per cent. in the last ten years—you hold him down to the old price or under, and tell him he ought to expect sacrifice and denial, because he is a "man of God"! And then you wonder why in this rushing, turgid, turbid age the theological seminaries are empty and so few young men are offering themselves for the work of the ministry!

In a single state last year ten Congregational ministers resigned their pulpits and went into the life insurance business, because they actually could not make a living in the ministry.

I said we are not alone. I am talking of general conditions. For the year 1907 in the state of Wisconsin there were 166 ministers of the Methodist Episcopal Church, and they received an average salary of $775. In the Milwaukee District, with 36 ministers, the average was $866. Counting 300 working days to the year—and the minister works 365 and then some—but counting 300 working days, these ministers averaged $2.25 a day; much less than a good average bricklayer. I am writing this in Philadelphia, and I clip from a local paper:

"Dr. Agnew made the remarkable statement to-day that only 2,500 Presbyterian clergymen get as much as $1,000 salary—the other 5,000 pastors, he explained, getting on an average $600 a year—much less than bricklayers and carpenters. From this they are expected to save enough to be independent of relief when their hair turns gray and no one wishes their service."

And this from Pittsburgh, Pa.:

"The Rev. Dr. Joseph W. Cochran created a sensation here yesterday at the meeting of the Ministerial Union when he declared that hod-carriers' wages had been increased during the last few years in greater proportion than ministers'."

I have no statistics at hand regarding our own clergy. I wish I could think that the record was better; but alas! unless it be in rich and profligate New York, for here is the *Sun* of a few weeks ago, with a sermon from the new Bishop of Eastern Oregon, at Christ Church, in which he is represented as saying:

"Take the ministers of New York. How many of them make any sacrifice? Do they not live in every luxury? When they travel, do they not take the drawing-room car? And when they reach the

station, does not an auto meet them? What do ministers go without?"

I don't know in New York—but the country over I do know that they almost go without a decent living. And it is not getting any better. There are an hundred times as many automobiles as there were ten years ago; wages have gone up, beef has gone up, flour is higher, milk is raised—but the dead level of ministerial poverty abideth forever. And I know of a family who went regularly to Europe—and gave up their pew while they were gone. The dear lady said once that it paid all their tips on the other side. Shall I tell of the man whom all the parish voted for to send him to Congress, who gave up his pew while he was in Washington! An outraged rector told about it, and the district turned him down for another term.

Oh, yes! These are just exceptions: extreme cases, that's true. But men couldn't write letters like that unless things were radically wrong. Well, one thing, the supply of victims is stopping. One denomination has nearly a thousand vacant churches to-day. And leaving out all reference to the sacred side of the thing—not touching on the duty one owes to the Kingdom of God, disregarding the thought of stewardship, not even painting the picture of the old gray-haired minister turned out to the bone-pile of poverty and want in the shadowed evening of a life of devotion and usefulness, and now harking back to my letter and eliminating the lecture platform as a possible solution—it has enabled me to sermonize a bit on this text: "The laborer is worthy of his hire."

And there is this stern warning in it to the laity, the men who are charged with the material maintenance of the Church. The ministry to-day is not drawing the best or even the second best men from college and university. There are exceptions, of course, but the multitude of newly created lines of professional and scientific work are attractive and satisfying lures to the enthusiasm and ambition of the young man to-day. Given a very few years of a ministerial supply depleted in numbers and deficient in ability, and what possible chance have you, humanly speaking, for Church extension, and even for Church conservation?

It is not pessimism. I have never been accused of that. It is simply stern, cold fact. And you cannot change it so long as you ask the minister to labor and to live for a less compensation than the average mechanic; so long as you ask him to keep up the constant miracle of exalted spirituality and exuberant enthusiasm with the abyss of actual want yawning at his very feet.

---

REFORM the world by reforming yourselves; yourselves right, your world will be right. The wrong soul is the only wrong thing in the universe, and that wrong can be righted only by the soul's choice and act. Clean up your souls; housekeep your souls, order them, and thus possess them, making them regal with their inherent, yet newly self-conscious Christ, and lo, the end in the beginning! The soul will make its own environment; its earth will be a new earth, with new significances in soil and sea and sky. The seeds as they fall and grow, the birds of the air, each lily in its court robes, each sparrow in its guarded flight, the wheat, the tares, the vineyards, the fig tree, the folded sheep, the stray and hurt lamb, the fishes that swim into nets, the red of sunset, the heatlightning that glows half round the night, and the shooting-stars, will take on spiritual habits. And man's earthly life, the poorest, pettiest trifles of it, trifles of task or pleasure—the driving of a plough, the buying of oxen, the payment of taxes, the lending of money, the day's wage of a vine-dresser, the loss of a penny, the good-will of a widow's mite, the gleam of sickles amid ripe grain, the flail that threshes out wheat, the grinding by millstones in women's hands, the swept floor, the neat housewifery that is not too much cumbered to sit at the feet of higher wisdom, the saddened hearth, a sop of bread in oil, a foot-wash, a slave's fidelity, a harlot's tears—these will prove themselves the soul's state-occasions, its embassies, its pageants, but will promise no realm of royal ease, of round stomachs and sleek skins, and eyes that stand out with fatness.—*From The Commonwealth of Man, by the Rev. R. A. Holland, D.D.*

THE PRO-CATHEDRAL, HAVANA, CUBA.

[See THE LIVING CHURCH, April 25, page 903.]

## DEATH OF THE BISHOP OF SOUTH CAROLINA.

THE death of the Right Rev. Ellison Capers, D.D., Bishop of South Carolina, occurred at his home in Columbia at 2 o'clock on Wednesday afternoon, April 22nd. It was not unexpected, for the Bishop had been ill for a week and the physicians gave no hope of his recovery. In June, 1907, Bishop Capers was stricken with paralysis, and though he rallied somewhat from that, he did not entirely recover the use of his bodily powers. His patience and fortitude through all his sufferings never failed, and those who were privileged to be with him can never forget how he bore his cross.

The Bishop's body was removed to Trinity Church late in the evening of April 23rd, and some of the clergy kept vigil there all night. At 8 the next morning there was a celebration of the Holy Communion, at which two of the Bishop's sons—the Rev. Walter B. Capers of Columbia, Tenn., and the Rev. W. T. Capers of Lexington, Ky.—officiated. After this, the body lay in state till 11:30, and great numbers of those who knew and loved the Bishop came to pay their last sad tribute.

At 12:30 the funeral procession, which had formed in Satterlee Hall, entered the church. The pall-bearers (in compliance with Bishop Capers' own request) were his five sons, and his son-in-law, Dr. W. H. Johnson of Charleston. The service was conducted by Bishop Guerry, assisted by Bishop Weed of Florida and Bishop Nelson of Atlanta. The Rev. K. G. Finlay, rector of Trinity Church, and the Rev. W. B. Gordon, president of the Standing Committee of the diocese, also took part. The services at the grave in Trinity churchyard were performed by Bishop Guerry and the Rev. W. T. Capers.

After the funeral, there was a meeting in Satterlee Hall, where many beautiful tributes were paid to the memory of South Carolina's beloved Bishop.

THE RT. REV. ELLISON CAPERS, D.D.,
Late Bishop of South Carolina.

The Bishop is the son of a Methodist bishop and was born in Charleston on October 14, 1837. He was graduated at the South Carolina Military Academy in 1857. Appointed assistant professor of mathematics in his *alma mater,* he resigned at the breaking out of the Civil War, 1861, serving in the Confederate army till its close, and rising to the rank of brigadier-general. Ordained to the diaconate, May 3, 1867, in St. Luke's Church, Charleston, by Bishop W. B. W. Howe, he received priest's orders on September 13, 1868, in Trinity, Abbeville, from the same prelate. From 1867 to 1887 he was rector of Christ Church, Greenville, S. C., save a year's service at St. Paul's, Selma, Ala. From 1887 until his election to the episcopate he was rector of Trinity Church, Columbia, S. C. He was secretary and treasurer of the diocesan board of missions, 1879-93, and was a deputy to the General Convention, 1880, 1883, and 1886, declining the honor for the next two sessions. In 1888 he received the degree of D.D. from the University of South Carolina, and from the University of the South in 1893. In 1893 he was elected Bishop Coadjutor of South Carolina, and was consecrated in his parish church at Columbia, July 20th of that year, by Bishops Lyman, Watson, Weed, and Jackson. He became diocesan upon the death of Bishop Howe a year later. He is succeeded by the present Bishop Coadjutor, the Right Rev. W. A. Guerry, D.D.

TRUST IN GOD; distrust thyself; act with propriety; pray with sincerity; use small things, and shun the great; hear much, say little; be silent as to things hidden; learn to spare an inferior, to yield to a superior, and to bear an equal.—*Beveridge.*

## IN A CORNER OF THE VINEYARD.

THROUGH THE LIVING CHURCH, over a year ago, the opportunity of doing something for this special corner, in far-off Africa, was given to me. Uplifting and broadening, full of joy, has this work proved to be. May I be given the privilege of opening the same door to some loving disciple of the Master, who could, who would help? Someone who, in Bishop Westcott's words, wants to be *"a man first whose thought is how he can help God,"* a man who lends himself, body, soul, and spirit, to the accomplishment of God's purpose.

The message is delivered in the missionary's own words: "I had some difficulty in reading your letter, as I was caught in a heavy thunder and lightning storm while bringing home the mail. I was soaking—so were the letters. A new pupil has arrived at St. Andrew's—a bright, happy lad named 'Bantana.' He comes to us from Zululand and he had heard of Christianity for some time. Father Davies hopes to admit him to the catechumenate at Christmas (letter dated December 10th). We are so badly off for boys' clothing; people send an abundance for the girls, but neglect the boys. We have just had to put one into an old lady's worn-out blouse with lace down the front—he *does* look so funny!

"I have just had a little kodak camera given to me and I think I know of a friend in England who will print me some negatives free. If he does, I will send you some prints. I do so want to do something for you; you have done so much for me, but my position is among the 'poverties' and I don't quite know what to do for you. I am thankful to say that I am keeping in good health; I don't know when I felt better than I do now. After eighteen months of malaria on and off I feel like a new person; it is such a treat to feel fit and strong every morning. Farming takes a great deal of my time now, but I manage to get in some young men's Bible and Catechism classes at odd times. Two regular lessons are given weekly by a catechist from the college besides the ordinary daily school.

"To-morrow the college boys are going to have a holiday from lessons, to work on the chapel, which has to be enlarged immediately. We are badly crowded on Sundays; for then, in addition to the ordinary congregation, the St. Andrew's people come to take their part in the Divine Mysteries.

"I had a letter from the Bishop of the Gold Coast last week. He is terribly handicapped for workers, has school and churches crying out for teachers, only two white workers.

"Really the needs of the Church seem so urgent almost everywhere, that one longs to be everywhere at once. I should be glad of any discarded Church music—Communion, canticles, anthem, etc., if you know of any musical friend having such."

Truly, if we may not send all we *long* to send, may we not send enough for the acquisition of a leather bag which would enable them to receive their mail whatever the weather? "Clothing for boys," something for "the fat little black babies," "discarded Church music"; how much can be done even by those who cannot say: Here I am, *send* me! Surely we may all say: Here I am, *use* me.

EVIL we *must* hate if we are to love good. The natural man, from the fear of encountering the world, where good and evil are found mixed, endeavors to avoid this alternative; but Christ compels a decision of the heart to pure love, which gives sincere *hatred* against sin.—*Olshausen.*

## CHURCH LIFE IN THE INTERIOR NORTHWEST.

By the Rt. Rev. J. B. Funsten, D.D.,
*Missionary Bishop of Idaho.*

WHAT are we doing as a Church in carrying the Gospel to the growing population of the great interior Northwest? I can only give an answer, in this brief article, that will indicate in some measure what we are doing for those who are trying to work out life's problem in the mining camps and ranches and towns of the great state of Idaho. Here we have a good, sturdy, American population, a thrifty people, who are intensely eager for worldly success and personal improvement, but who cannot be said to be particularly interested in matters that relate to religion or the development of what we know as Church life. Still they are a people very easily approached, and who appreciate any effort that is along sensible lines, which comes from a real, honest, unselfish desire for the uplift of humanity.

Now it can be readily seen that with our insufficient supply of clergymen, and of workers in general, with our also somewhat limited financial capacity, taken in connection with the newness of the community, the lack of active interest on the part of people to whom our Church is unknown, we must supplement the general evangelistic work with indirect efforts, that we may be, in some real way, immediately useful to the community. For this reason I have felt it wise to develop our educational work, and St. Margaret's School for girls in Boise has grown from a small institution to one that is accomplishing a great work in the development of the young womanhood of this country. We have practically about 130 students, boarders and day pupils. The institution stands upon a block of ground secured some forty years ago, and the buildings I found have been completed and doubled in size, besides that we have built Trinity Hall for the primary department, and try to develop the entire plant to the best of our ability. The debt which I found upon the property has been eliminated by the splendid efforts of Mrs. John Markoe and Mr. George C. Thomas and others, but we were forced in order to meet the absolute needs of the institution to put up the new wing, which the increased attendance this year has more than justified. Miss Hester, the principal, and her capable corps of teachers, have won the confidence of the entire community, and if we can only have the proper equipment to meet our increased attendance, the school will maintain its excellent reputation.

Our needs are: a new room for the large kindergarten class, a chapel, and a dining room, all of which could be put in for a very modest figure, and would accomplish the work for good that few can realize.

St. Luke's Hospital, situated in the city of Boise, is another way by which we as a Church organization are trying to be of real service to the community, and I think that our efforts are appreciated to the fullest degree, for the hospital is constantly filled, nearly every room, even with our increased facilities, being continuously taken. We have the hearty good will of the physicians, and of the community in general. I little realized when six years ago, by the leading of Providence, the institution was started in a small way that it would grow so rapidly, and assume a position of such importance not only in the city but in the state, for we have patients coming hundreds of miles, and the service is of such a first class character that it has been successful from the beginning in meeting all its current expenses. While we have been forced to carry quite a heavy debt for building and equipment, we have never been put to one cent of expense for maintaining this institution, which is a credit not only to the Church, but to the whole country.

Along the evangelistic lines, we have grouped together in the center of the city St. Michael's Cathedral, the Bishop Tuttle Church House, and the Deanery. On either side of the city, about seventeen squares away from the Cathedral, we have missions, called respectively Grace Church and Christ Church. We have altogether in the city about four hundred scholars, and perhaps an equal number of communicants. This is the work going on in our capital city, which is by far our largest community in Idaho, but in other towns of Idaho we have, all told, about thirty church buildings.

THE DEANERY. BISHOP TUTTLE CHURCH HOUSE. ST. MICHAEL'S CATHEDRAL.
CHURCH PROPERTY AT BOISE, IDAHO.

In thinking of the conditions of this country, our Eastern friends generally are apt to deal in extremes. Some look upon it as a hopeless and crude desert, others as a sort of dreamland of romance. The real facts are, that it is a new country, but only up to date equipment appeals to the people, for many of them come from large church communities or cities where they have been accustomed to the very best institutions. It can be readily seen that if we, as a Church, build good hospitals and schools to arrest the attention of intelligent Japanese and Chinese, it is simply common sense for us to use the same good judgment in our home mission field in putting up suitable edifices, in such a way as to make the work not only effective but business like and attractive.

In locating our institutions in the district of Idaho, we have been fortunate, for Boise is a beautiful place, with good climate,

ST. LUKE'S HOSPITAL, BOISE, IDAHO.

BISHOP'S HOUSE. ST. MARGARET'S HALL.

CHURCH PROPERTY AT BOISE, IDAHO.

with a moderate elevation, with a surrounding community of such fertility as to make the ordinary necessities of life available and being centered in a large and growing country we can have a stimulating assurance that the work will go on developing and the property be increasingly valuable. We can feel

GROUP OF NURSES—ST. LUKE'S HOSPITAL, BOISE, IDAHO.

also that what is accomplished in the capital city will form as it were an inspiration for the development of like Church work, though perhaps along other lines, in our small towns. We need not duplicate our institutions, but, located as they are, they will be an immense help and stimulus to our missionaries, as they preach the Gospel in the towns, not only of Idaho, but of Eastern Oregon, Wyoming, and Montana, for all these minister in a greater or less degree to our institutions at the present time.

## WESTERN WORK OF THE SISTERS OF ST. MARY.

THE Sisters of St. Mary have been working in the Middle West for thirty years. We began at Kemper Hall in 1878 with twenty pupils and a debt of $15,000 and an annuity of $600. The school now has one hundred and twenty-five pupils and every modern equipment. We have cancelled the $15,000 debt, have paid $20,000 on annuity, have spent $30,000 in lake-protection, and $75,000 on six additional buildings. All the earnings of the school and gifts from friends go for the betterment of the same. No salaries have been allowed for the sisters' services. Kemper Hall has given for education annually for twenty years from $3,000 to $5,000 in free tuition and reductions.

The faculty is made up of Eastern college-bred women, and it is widely known as a school of sound learning and high tone.

The Sisters of St. Mary in 1902, at the request of the Bishop, took over the charge of St. Katharine's, Davenport,

FIRST SECTION OF PROPOSED HOUSE FOR SISTERS OF ST. MARY AT KENOSHA, WIS.—EAST FRONTAGE.

Iowa, which has always been known as a high-grade school. Its numbers have nearly doubled and the standing has advanced under the sisters' management.

"St. Mary's Home for Children," Chicago, is an Industrial School for girls. It has a large building on Jackson Boulevard which gives space for one hundred and twenty-five. It also has a charming summer home on the banks of Lake Michigan, in Kenosha, Wis. The Sisters are also in charge of St. Mary's Mission House in connection with the Cathedral in Chicago.

We are now appealing to our friends to help us to build a Sisters' House. Many of our Sisters have been at their post for twenty-five years and these have been planting and sowing years; strenuous, hard years with the strain of uncertain and varying harvests. We find it necessary but increasingly difficult to provide a peaceful resting place for our worn and invalid Sisters. Then, too, the Sisters working in Branch Houses, at high pressure, must come home, now and again, to recruit soul and body. Schools, Home, and Mission House, are pushing in all directions for more room for their legitimate work and needs. So that the best we have to offer an aged or sick Sister is a cordial welcome in some corner of a noisy, busy school.

The Western Province was set off in 1904. Our convent quarters were small even for a beginning, but are now overcrowded, hot in summer and cold in winter.

It has been suggested that we build a house in sections, according to the two designs shown herewith. We should build first as shown in the first illustration, being the east elevation. This will give us a large refectory and infirmary. There is a

PROPOSED HOUSE FOR SISTERS OF ST. MARY, KENOSHA, WIS. VIEW OF HOUSE WHEN COMPLETED.

cloister 45 feet in length connecting with the chapel on the north. This will be expensive, but we must have this connection to make the house available. Will not some one take this cloister as a memorial?

The cost of this section will be between $10,000 and $12,000. We have $3,500 towards this; we cannot break ground until we have $10,000 in hand. We have plans for the whole house. The second illustration shows the west frontage when completed. The estimate for the whole building is $25,000. This frontage must be for some future day.

We have received much generous help and confidence in our works for the general Church. Will not some generous woman give to help struggling women's work? Much individual gratitude and appreciation has been expressed for what our schools and charitable works have given and done for the Church. Cannot some of these be turned into "coin of the realm" that will help us build a simple house?

Kemper Hall, Kenosha, Wis., April 14, 1908.

[Illustrations showing some of the charges of the Sisters of St. Mary in the Middle West will be found on the two pages following.]

THE SOUL has better aims than to smooth life like the floor of a dance. It must not coddle the manhood it would heroize for a proper wearing of its crown. Its way is the way of the Cross. Strive, suffer, in order to be more than happy, by winning that blessedness which is the joy of sorrow. To be greatest become least. Serve to reign. Lose life to find it. Die to live. No other life, no other livelihood befits a Christ-man. By suffering alone can he be saved from suffering. He suffers upwards. New powers bring him new responsibilities, new temptations, new struggles. His every joy is a trophy, his sole peace a conquest. No heaven anywhere of cakes and ale; none of dawdling labor and slippered rest in an everlasting half-holiday. World without courage or patience or fortitude or sympathy, or that closest brotherhood which comes by sympathetic experience, or that humble sentiment of the unattained, which makes strong presentiment of immortality—who would live in such a world a thousand years or a thousand months? Better the thorn-crowned humanity of God's grand earth, which will not listen to any talk about a mollusk-manhood that floats in seas of sensuous bliss. Earth as it is, but nevertheless grand, the very school man needs in order to rule it wisely; Roman that it may become Christian; bound that it may learn how to be free; unjust for education in justice; disappointing in order to raise the pitch of hope and still keep the tune of law.—*From The Commonwealth of Man, by the Rev. R. A. Holland, D.D.*

ST. MARY'S SUMMER HOME FOR CHILDREN, KENOSHA, WIS.

KEMPER HALL, KENOSHA, WIS.

ST. KATHARINE'S SCHOOL, DAVENPORT, IOWA.

SOME MID-WESTERN INSTITUTIONS OF THE SISTERS OF ST. MARY.

THE GYMNASIUM.

THE BAPTISTERY.

THE FRONT LAWN.

VIEW FROM THE ARCHWAY.

VIEWS FROM KEMPER HALL, KENOSHA, WIS.

ST. MARY'S HOME FOR CHILDREN, CHICAGO.

# LITERARY

## HASTINGS' DICTIONARY OF THE GOSPELS AND OTHER BIBLE DICTIONARIES.

*A Dictionary of Christ and the Gospels.* Edited by James Hastings, D.D. With the Assistance of John A. Selbie, D.D., and (in the reading of the proofs) of John C. Lambert, D.D. Vol. II., Labor—Zion; with Appendix and Indexes. New York: Charles Scribner's Sons, 1908.

Our examination of the volume before us does not lead us to modify our estimate of this Dictionary, as expressed last year in our review of the first volume. The best biblical scholarship of the modern type has been enlisted, and a careful distribution of topics among the contributors has secured a *relatively* conservative result—*i.e.*, when compared with much current biblical criticism. The Dictionary constitutes a thesaurus of the results of recent investigations in its sphere which will be useful to students of sufficient previous grounding and discretion. Such students will find it indispensable.

Among the articles which should be commended to students' attention are the second one on the "Lord's Supper," by Darwell Stone; "Magnificat," by A. E. Burn; "Messiah," by O. C. Whitehouse (reviewing Messianic prophecy); "Nature," by E. Griffith-Jones; "Only-Begotten," by F. Kattenbusch; "Palestine," by John Kelman; "Passover," 2nd Art., by J. C. Lambert (who treats the Lord's Supper as an anticipatory celebration thereof, and as sacrificial); "Preparation," by D. Smith (who takes a contrary view to Lambert's); "Reconciliation" and "Redemption," by James Orr; "Resurrection of Christ," by W. J. Sparrow Simpson (valuable, but distorted on the nature of the resurrection body); "Socialism," by Percy Dearmer; "Son of God," by James Stalker; "Vicarious Sacrifice," by Samuel Plantz; "Virgin Birth," by G. H. Box; "Wisdom of Christ," by C. Harris (escapes every modern pitfall); and the Appendix, which contains an important series on the history of the doctrine of Christ's Person (the best being "Christ in the Early Church," by A. R. Whitham); and "Paul," by W. Sanday (very valuable).

On the other hand some of the articles are unsound, as might be expected with such a mixed list of contributors. The kenotic nightmare appears more or less in "Moses," by A. H. McNeile; Omnipotence, by J. Dick Fleming; and Trinity, by Charles F. D'Arcy (otherwise a valuable article). C. Harris' article on "Wisdom of Christ," will put the student right in this direction. Other unsound articles are "Miracles," by T. H. Wright (in which the natural and the supernatural are merged together); "Omniscience of Christ," by T. Gregory (vague and inconclusive); "Personality," by A. N. Rowland (who fails to distinguish the proper theological use of the term from that of popular parlance and psychology); "Priest," by W. H. G. Thomas (denies the heavenly oblation); "Regeneration," by James Denny (using the word in the Protestant sense of moral conversion); and "Restoration," by T. H. Wright (urging the "larger hope," so called) —offset somewhat by a sounder article, "Universalism," by R. Mackintosh.

It can be seen that this Dictionary is very uneven in value. It cannot be regarded as an authoritative guide without serious qualifications. We could not recommend it to those who would be unable to check off its conclusions. This is a grave defect in such a Dictionary, which should not be a thesaurus of conflicting views, but a trustworthy guide for believers.

Another criticism to be made is that this Dictionary is not sufficiently distinct from the *Dictionary of the Bible*, by the same editor, to justify its separate production. It is described as for preachers, and therefore as compiled from a different standpoint. The difference does not appear very clearly. Many articles are far removed from what a preacher requires; and, if a preacher's dictionary was needed, as distinguished from a general dictionary, it ought to have covered the whole Bible, in its homiletical aspects. The truth is that Dr. Hastings' two Dictionaries should have been embraced in one alphabet—without any appendixes. The Appendix of this work, for instance, important as it is, ought to have appeared in the main alphabet. As it is the result will be distracting to the ordinary user of the Dictionary.

One of our most pressing needs is an adequate Dictionary of the Bible which will at once enlist the ripest and latest scholarship and preserve throughout the standpoint of the historic Faith once delivered. Such a Dictionary would not omit to explain satisfyingly the various opinions of the day touching the questions considered, but incidentally and in connection with a clear and satisfying exhibition of results, so far as attained, determined from the standpoint of sound theology.

There is no Dictionary of the Bible on a large scale that can be recommended without caution. Smith's Dictionary (in four volumes) is out of date, although the best in other respects. Hastings' is the best up-to-date dictionary, and infinitely superior to Cheyne's *Encyclopedia Biblica*, but not what is needed. Davis' *Dictionary of the Bible* (Westminster Press) is quite the best one-volume work, and is sound in questions of biblical criticism—a commendable characteristic—but is brief and Protestant in its theological articles. Who will give us what we need? F. J. H.

## MISCELLANEOUS.

*Principles of Psychic Philosophy.* By Charles N. Newcomb. Boston: Lothrop, Lee & Shepard Co.

A jumble of sophisms based upon the vagaries of Eddyism, Theosophy, Spiritualism, plus the egotism of the author, who is a "healer." After asserting that "*all* disease is in the emotional life," and naming some of the diseases known to "psychic healers," namely those of trying, of intensity, of conscientiousness, of over-refinement, of apprehension, of suppression, of indecision, the author asserts that "absent psychic treatment is as effectual as present, as all healers can testify from experience." It will be news to physicians to hear that "Pneumonia can be frequently traced to disappointment"; "Excess of conservatism affects the feet—which stand for progress"; "Dyspepsia and stomach troubles show themselves when we cannot mentally digest the conditions of life"; "Impatience always produces feverish conditions"; "Throat trouble is apt to indicate a want of acceptation." And is one a safe guide who says: "Even poisons can be overcome by the vibrations of positive thought? N. A. P.

---

*The Care of the Body.* By Francis Cavanagh, M.D. (Edin.) New York: E. P. Dutton & Co. 1907. Price, $2.50 net.

This handsome volume is devoted to the consideration of questions of personal hygiene. It is very practical and sensible, very British and very readable. The chapter headings suggest the range of subjects treated, among others are Sleep, Baths, Exercise, Training, and Athletics; Fatigue and Massage; Clothing; the Skin; the Hair; the Teeth; the Eyes, etc., ending with a chapter on the Function of the Physician, and an excellent index.

---

*Ludwig the Second, King of Bavaria.* By Clara Tschudi. Translated from the Norwegian by Ethel Harriet Hearn. London: Swan, Sonnenschein & Co., Ltd. New York: E. P. Dutton & Co. 1908. Price, $2.50 net.

A painful interest attaches to the life story of this crazed and unfortunate prince which is here well told. Natural egotism and capriciousness were developed by a vicious education into positive megalomania and melancholia. After his accession to the throne at the age of eighteen, his eccentricities rapidly developed until twenty-two years later, in 1886, it was necessary to place him under restraint, when he succeeded in taking his own life and that of his attendant physician.

The story of the king's intimacy with Richard Wagner and his encouragement of the artist in the composition and production of his great music dramas is told, also the story of Ludwig's amazing building operations, which were the cause of his financial ruin. One wishes that photographs of his great palaces and castles might have been added to the colored portrait of Ludwig which is inserted.

---

*Who's Who in America.* Founded and Edited by Albert Nelson Marquis. Chicago: A. N. Marquis & Co. Price, $4.00 net.

This volume continues to grow and continues as well to be of almost untold value to everyone who is so placed as to require occasional reference for the purpose of discovering the record of prominent Americans of to-day. The contents include the brief biographical statement of practically everyone who has more than local fame in any branch of life, and only by realizing this comprehensive purpose can the book be appreciated. The pages are now considerably in excess of 2,000, but by the use of very light and tough paper the book is kept within reasonable limits. A valuable addition to the present issue is a geographical index whereby the subjects treated are indexed by states and towns, thus enabling one at a glance to find what celebrities are to be found in any community. This localization of famous names gives, in many instances, an apt illustration of the truth of the proverb that "a prophet is not without honor save in his own country." It is a useful commentary on fame to discover that the men who are known in the country at large are not the local financiers and wealthy magnates, but men who have accomplished something in life, many of whom are almost unknown in their own communities.

---

*Laureled Leaders for Little Folk.* By Mary E. Phillips. Finely illustrated and decorated by the author. Small 4to. Gilt top. Paste board carton. Boston: Lothrop, Lee & Shepard Co. Price, $2.00.

This is a magnificently illustrated volume, printed on very heavy paper, every page of which has an original drawing of its own with special border appropriate to the text, so that the children for whom the book is made may almost read the story through the borders and pictures. The subject matter includes Dr. Edward Everett Hale's Letter to the Little Folk, "The Boyhood of Thomas Wentworth Higginson," and "The Children's Longfellow." One questions whether children will appreciate the literary excellence of the volume, but their elders will, and may easily adapt it to the children.

---

*Flower Grouping in English, Scotch, and Irish Gardens.* By Margaret Waterfield. With Contributions by E. V. B., F. W. Currey, Rose G. Kingsley, Hon. Emily Lawless, F. Graham Stirling, S. Arnott, R. P. Brotherston, S. Wyndham Fitzherbert, Frank Galsworthy, Walter P. Wright, W. W. Richmond Powell. New York: E. P. Dutton & Co. Price, $6.00 net.

This is one of the handsomest volumes that have come to the

library in many a long day. It is a quarto depicting the story of the gardens of England, Ireland, and Scotland, the papers being contributed by several different authors, among whom, however, the compiler of the volume predominates. The illustrations show the natural colors of the flowers that are familiar in the gardens of the British Isles, and naturally a large number of them will be equally familiar to American gardens. The work is in no sense a technical treatment, although it is accurate and shows a wealth of information on the subjects upon which the authors write. The elaborate color plates which adorn the descriptive matter make of it a sumptuous volume for all who are interested in outdoor life.

A REPRINT of the First Folio Shakespeare has been in progress during the past two or three years. A number of the volumes have from time to time been acknowledged in these columns. Late additions to the series are *Othello*, *The Tempest*, and *The Winter's Tale*. The text of each volume of the series reproduces the original spelling and punctuation, which, however, is far more readable than those not conversant with the original Shakespeare would deem possible. Footnotes and more elaborate editorial notes sufficiently clear up any philological difficulties, of which, however, there are few, and give an ample assistance to the practical use of the series. It is such a series, indeed, as Shakespeare lovers will invariably desire to possess.

The volumes of the series are edited by Charlotte Porter and Helen A. Clarke, and the editor's work includes not the mere transcript of the original text but also some very helpful notes, an introduction, a glossary, and lists of variorum readings and selected criticism. The series is published by Thomas Y. Crowell & Co., New York.

MORE THAN 2,200 pages are required for the publication of the names, with a brief statement of each, of the clergy of the Anglican Communion outside of the United States, as contained in *Crockford's Clerical Directory* for 1908, in addition to more than a hundred pages of preliminary matter. This in itself is an object lesson of the vast extent of the Church of England and its branches in the British colonies and pagan lands, as well as in Ireland and Scotland. Such clergy are retained in the list for the most part when they are in the United States as well, though clergy in American orders, unless licensed in some English or colonial diocese, are not included. One does not quite understand, however, why the Bishop of Vermont, being in English orders, should appear among the clergy, and his see with its arms should have its alphabetical place in *Crockford*, while the Bishops of Chicago, Alaska, and the Philippines, each of them in Canadian orders, are omitted and their sees are not mentioned in the body of the book.

*Crockford* is of the greatest value to those who are interested in tracing the antecedents or present position of any of the English clergy and it is constantly used for reference in the office of THE LIVING CHURCH. In addition to the biographies of each of the clergy is a great mass of other matter pertaining to the Anglican Communion, including a list of American Bishops, and, finally, a list of English, Irish, and Scottish parishes throughout the world with information concerning each. The preface, relating the woes of the editor who is charged with the duty of compiling the facts of so large a body of clergy, is always of interest, though it is becoming less pointed in recent years by reason of the general acceptance by the clergy of the principles under which the volumes are published. (*Crockford's Clerical Directory* for 1908. Two volumes. London: Horace Cox, Windsor House, Breams' Buildings, E. C. Price, 20 shillings.)

A NOVEL written by one of our clergy is *Priest and Pagan*, by the Rev. Herbert M. Hopkins (Houghton, Mifflin & Co., price $1.50). We confess to a distaste to novels which exploit the love affairs of the clergy as this does. Aside from this prejudice, which perhaps is an unnecessary one, the story is a good one. It hinges about the building of a church in the Bronx Borough of New York, and portrays a clergyman of not very strong character who falls in love with a girl who seems better adapted to be the wife of the "Pagan" than of the "Priest." None of the characters reaches a particularly exalted ideal, but since most priests, pagans, and girls in real life are similarly limited, this need not, perhaps, detract from the book. The story is pleasingly told.

A CHARACTER of evident nobility is revealed in the *Letters to his Friends*, of the Rev. Forbes Robinson, late fellow of Christ College, Cambridge, and examining chaplain to the Bishop of Southwell (Longmans, Green & Co.). The subject was a brother of the Rev. Charles H. Robinson, editorial secretary of the S. P. G., who is the editor of the volume and contributes an introductory notice. Forbes Robinson was a scholar, one of the contributors to Hastings' *Bible Dictionary*, and, withal, a man of deep spiritual attainments. His letters deal, for the most part, with spiritual matters. An interesting descriptive letter treats of matters in South Africa on the eve of the war.

THERE HAS been reprinted in large type on cardboard the three verses "For Churchmen in Times of Unrest," by the late Dr. John Mason Neale, which recently appeared in THE LIVING CHURCH. Copies may be obtained of the Bishop of Fond du Lac.

## SHUT-IN.

Dear heart, dear heart, be still.
Is it not God's good-will
From all life's round of care and bustling din
Awhile to shut you in?

The time is short and there is much to do—
But what is that to you?
God has no lack of workers in His world;
Your hands may fail, His banner still is furled
And held aloft by other hands that serve.
Have faith that will not swerve!

For who can tell which serves his country most,
The faithful sentinel at his lonely post,
Or rank on rank of soldiers at the front
Who, valiant, brave the battle's fiercest brunt?

Shut in! Learning the ministry of pain—
Leaning on Him who surely will sustain,
In silence and alone:
Draw nearer day by day, the Father's throne,
And pray. Prayer is more powerful than deeds.
Then lay before Him all our human needs.

London, Ohio. MARGARET DOORIS.

## FORSAKEN VERSAILLES.

THE sight of abandoned splendor is always a sad one. Be he republican or monarchist, the tourist who roams among the lilies of France cannot fail to be struck with the number of deserted royal palaces, once alive with gayety and brilliant with the magnificence of stately courts, but now suffered to remain as monuments to fallen greatness and as tombstones above the graves of princely grandeur.

Paris—always happy and bright—is not without these memorials of silent centuries. The Louvre, consecrated to royal usage by the gracious Francis I. and hallowed with the traditions of the greatest of the Henrys and the Louises, has fallen from its gorgeous pedestal, not indeed shorn of its magnificence, but handed over to the vulgar crowd with the best that art, ancient and modern, can afford. The Palace of the Luxembourg has forgotten the face of Mary de Medici, and, pressed into service as a state prison, has fettered the worst of the tyrants of the Revolution. The Garden of the Tuileries is all that is left of the fairest of the metropolitan palaces.

Provincial France, too, has suffered in like proportion. St. Cloud, once fragrant with the memories of poor Marie Antoinette, is now a picturesque ruin, more eagerly sought by lovers of art than by champions of fascinating history. The chateau of St. Germain, once the favorite summer residence of the kings of France and famous for the shaded forest which surrounds it, has fallen from its high estate as well, and remains only as a suburban attraction whither tired Parisians may betake themselves for the gratification of their aesthetic natures.

But, in its day, Versailles was the palace of palaces. Here the Grand Monarch could gather about him his luxurious court and bask in the beauty and splendor of unparalleled extravagance. Here could be seen fêtes surpassing all others in their sumptuous magnificence, and here was to be found a society incomparable for wit, elegance, and fine manners. Versailles is the picture of the zenith and the decadence of the prosperity of Louis XIV. Built at an enormous cost, it was the intention of the great monarch to make it worthy of his greatness, to be a fit example of his resources and his power, to represent the fulness of his dignity, and to illustrate the supremacy of his rule.

His predecessor had conceived the bold design. Tradition has it that the thirteenth Louis himself was the architect of the building, and if the representations which have come down to us are any indication of the genius which inspired his plans, it will be safely conceded that he did himself no particular honor on that occasion. Indeed, the scene from the Court of Honor is one that is worthy only of a disappointing novice, for the first view of the palace is anything but imposing, and distinctly beneath the character of the gilded interior. No courtiers throng the spacious vestibules of the palace as the pilgrim of to-day picks his path among the statues and monuments of the court-yard, dedicated ostentatiously "to all the glories of France." No royal bodyguard lingers about the sacred presence of the mighty king, as of old, for the present-day soldiery has degenerated into lazy gendarmes, and the flitting circles of court flatterers have been turned into persistent and noisy guides—guides who know only enough English to beg for the francs, and only enough good French to tantalize the inex-

perienced linguist. Not since 1789 has the palace been used as a royal residence. Late monarchs did nothing except to keep the building from falling into ruins, discouraged by the extent of wealth that was necessary to keep them even in fair repair, and content to live in some less elaborate dwelling during the waning of the public purse. It was Louis Philippe, who, in the present century, founded the Historical Museum of Art, which is less an attraction to-day than the historic associations which cluster about the place, but which remains as the material side of twentieth century Versailles. The maze of galleries, apartments, halls, and staircases of the building is discouraging to the tourist, but of its kind the artistic collection is unrivalled and its interest decidedly great. The famous "Gallery of Glasses" is the old ball-room of the Grand Monarch and his immediate successors; the ceiling paintings are treasures of harmonious coloring, the walls are covered with mirrors in gilded niches, in which the dancers at Louis' fêtes must have seen themselves reflected a thousand times. Indeed, look in them to-day and imagination will reproduce the scene: Courtly nobles dancing with dignified dames, the king overlooking the attractive spectacle from the height of his majestic throne, surrounded by the wisest and wittiest of his subjects; the strains of enchanting music seeming to fill the air as in days gone by, the gentle flash of perfumed water falling in the basins of neighboring fountains softly adding to the harmony of the scene.

But now all is changed. Soon the rustle of ball-room gowns gave way to the flapping of the tri-colored cockade; the orchestral flutes and violins lost their mellow sweetness and joined the din of infuriated armies; the cultured retinue of Louis fell back before the press of fanatic soldiery; the throne of the proud monarch was occupied by a revolutionary despot.

Versailles saw all this, and more. Queen Marie Antoinette had a vision of what was to come in the future, for in the mirror in her own private room she saw herself decapitated. No visitor to the royal palace ever leaves without bearing witness to this curious spectacle; standing in the room just as did the hapless queen on the day before she was dragged to Paris, one has only to look into the standing mirror to see the reflection of his entire figure save only the head. The curious phenomenon has to be seen to be believed, but it is an actual fact that every visitor to Versailles has the opportunity to see what would be his appearance in a headless condition, just in the same way that Marie Antoinette must have seen herself, time and again, even before the scaffold had converted semblance into reality.

History teems with the fascinations of Versailles; art has given to the place its noblest and its best; tradition has enveloped her with a distinct, yet unexplainable, charm. But her day has passed. France looks upon her as a monument of her season of luxury and worldliness and is willing to put her aside to give place to a new and higher conception of true civilization and culture. The lilies of France cannot take fresh root in the gardens of Versailles; the past is not to usurp the place of the present; the old capitol is forsaken, but the new règime is the power of the century.

*"Le roie est mort: vive le roi!"* H. L. M.

## A FABLE FOR THE TIMES.

By S. Alice Ranlett.

ONCE, eastward, in a garden, the Lord God planted a seed, a tiny thing, which yet held in itself true life, for it was of the living God. The germ unfolded, nourished by its own divine essence and fed by the transformed elements of the black earth in which it lay and the glittering dew of night and the pearly rain which was drawn up by its roots and which also washed clean its young green leaves. The seedling became a great tree with roots branching far and wide and sinking deep, and with great boughs, heavy-laden with shining leaves, and a noble crest soaring up toward the silvery clouds which float in heaven's blue.

Many people found shelter beneath the tree and rejoiced both in its beauty and its blessings. And the tree grew on, a marvelous thing combined of earth and heaven, of man and God.

But, sometimes, when a mighty, raging wind from the vast, stormy sea swept in, the tree's branches creaked and groaned and were twisted and bent in the blast, and some twigs were even broken off and fell to the ground. Then men looked up with trembling terror and said, "Our noble tree, our safe shelter, these many years, is falling before the storm-wind. Alas! we must flee! But whither? Will yonder small, young shrubs give protection and a home? Or shall we turn to this ancient tree with strange new grafts?"

Sometimes, a blight fell on a portion of the tree and some leaves lost their rich green tint, turned yellow and fell away; and, sometimes, noisome worms attacked the tree and, here and there a branch was killed or gnawed off. Then, again, the people sighed and said, "Our tree is doomed; its shelter will soon be taken from us."

But always, as time went on, it was seen that the fallen branches and dying twigs had but pruned the tree and given it a more symmetrical form and a more vigorous life; more than this, often, where a twig fell off, two young, strong shoots grew out, making the old tree greater, grander, and stronger.

There came, moreover, bitter winters, when all the living green of the tree fell away, leaving it naked against the cold sapphire sky or coated to its tiniest twig with pale snow and crystal ice. Then the people mourned with great mourning, "It is dead." But some among them, even then, saw in the bare tree a thing of glorious strength and exquisite beauty, as its massive trunk and noble branches and all the delicate tracery of its slender twigs were revealed in their true self-loveliness, unadorned by the green foliage of summer. And some saw in the snow-wreathed tree glistening with white such "as no fuller on earth can whiten" and glittering with ten thousand gems of rainbow light, a glorified tree, as if wholly a thing of God unmixed with earthly impurities. And, lo! all saw, when spring-times came again—and by divine law, spring-times always come again—a great marvel and rejoiced in the tree; for then it put forth new foliage of soft rose and pink, pearl and beryl, which changed slowly to the familiar rich emerald of midsummer.

So the tree grew on, ever bringing down heaven to earth and lifting earth to heaven: wounded but to have fuller health, dying but to have more perfect life, through many chances and changes, fulfilling the will of Him who planted the seed and gave the increase, and safe forever, though men fear and devils assault, for it is written, "The gates of hell shall not prevail against it." Now and to all eternity, this tree bestows its blessings, since on "either side the river it grows, bearing twelve manner of fruits and its leaves are for the healing of the nations."

*Haec fabula docet fidem, spem, charitatem.*

## A SELFISH REMARK.

By Marie J. Bois.

A COLD, sharp morning; one which makes your blood tingle and sends you flying to your work, if you are strong and healthy, or—which makes you shrink and shrivel, if your physical strength is not such as to enable you to face the coldness of the atmosphere. Thank God, dear reader, if you are one of the first of this class; if you feel the blood rush through your veins, stimulating, invigorating, filling you with the joy of life. Thank God with all your heart, and having done so, *think of others,* of those who are suffering from that very cold which sends such a thrill through you; of those *you may help!* Think of the poor, shivering in cold, wretched rooms; of the children crying because their scanty clothing does not, cannot keep them warm; think of the poor old people, of the invalids, all suffering for want of heart, for want of food, *pray for them* first, and your prayer will be answered by *an intense desire to help.*

Or—are you content to be one of these thoughtless, selfish people who exclaim: "Oh! they are used to it!" as I heard someone complacently remark this morning. The speaker was at the time standing on a register, complacently waiting for the breakfast bell. From the warm spot to a cosy dining-room she passed, without a thought of the *foolish, selfish* remark she had made.

Thousands are suffering now, just because Christian men and women imagine that there is such a thing as getting *"used to suffering,"* as if God had not meant them, *you* and *me,* dear reader, to do their share of alleviating the suffering of His poor.

---

What would you say of a man, or of a society, who should say, we acknowledge a God, but who should refuse to that God the attributes most essential to His dignity, and most inseparable from the idea of His perfection, and reduce Him, so to speak, to nothing but a name? Assuredly you would say, that such a man and such a society do not believe in God, and that under the name of religion they profess atheism.—*Vinet.*

# Church Kalendar.

May 1—Friday. SS. Philip and James.
" 3—Second Sunday after Easter.
" 10—Third Sunday after Easter.
" 17—Fourth Sunday after Easter.
" 24—Fifth Sunday (Rogation) after Easter.
" 25—Monday. Rogation Day.
" 26—Tuesday. Rogation Day.
" 27—Wednesday. Rogation Day.
" 28—Thursday. Ascension Day.
" 31—Sunday after Ascension.

## KALENDAR OF COMING EVENTS.

May 5—Dioc. Conv., Lexington, Pennsylvania, New Jersey.
" 6—Dioc. Conv., Indianapolis, Mississippi, Tennessee, Washington; National Conference of Church Clubs, St. Louis.
" 7—Conv., Miss. Dist. of New Mexico.
" 11—Dioc. Conv., Southern Virginia.
" 12—Dioc. Conv., Dallas, Harrisburg, Kansas City, Long Island, Ohio, South Carolina; Church Congress, Detroit.
" 13—Dioc. Conv., Arkansas, Florida, Los Angeles, North Carolina, Pittsburgh, West Texas.
" 16—Dioc. Conv., East Carolina.
" 17—Conv., Miss. Dist. of North Dakota.
" 18—Conv. Miss. Dist. of Honolulu.
" 19—Dioc. Conv., Central Pennsylvania, Iowa, Missouri, Newark, Rhode Island, Western New York.
" 20—Dioc. Conv., Alabama, Maryland, Maine, Massachusetts, Nebraska, Southern Ohio, Virginia, Washington. Primary Council Eighth Dept., Portland.
" 26—Dioc. Conv., Chicago.

# Personal Mention.

THE Rev. R. J. BELT resigned charge of Bellville and Chester, Ill., on May 1st, and will become rector of West Plains, Mo., diocese of Kansas City.

THE Rev. ROBERT A. BENTON has resigned the rectorship of St. Stephen's Church, Sewickley, Pa., and has been elected *rector emeritus*. Mr. Benton will retire from the work at the end of the conventional year.

THE address of the Rev. JESSE R. BICKNELL is changed from 1329 Corcoran St., N. W., Washington, D. C., to College Park, Georgia.

THE Rev. C. W. BOYD has resigned the rectorship of St. David's Church, Cheraw, S. C., and has accepted the charge of Christ Church, Mount Pleasant, and the parish of St. Thomas and St. Denis, Wando.

AFTER May 14th the address of the Rev. GEORGE I. BROWNE, Harrisburg, Pa., will be 319 West Chesnut Street, Lancaster, Pa.,

THE address of the Rev. W. P. BROWNE is changed from Ennis, Tex., to Orlando, Fla.

THE Rev. ALLAN L. BURLESON has resigned the parish at Santa Rosa, Cal., to take effect on June 1st. Till September 1st his address will be Grand Forks, N. D.

AT a vestry meeting of Trinity Church at Hannibal, Mo., on Friday, April 17th, the Rev. HUNTER DAVIDSON, rector of St. James' Church, Painesville, Ohio, was unanimously elected rector of Trinity parish.

BISHOP EDSALL, accompanied by his family, expects to sail for England on June 25th by the *Arabic* of the White Star Line, and hopes to be home by the middle of September.

THE Rev. FREDERICK FAIRWEATHER FLEWELLING of St. Paul's Memorial Church, Pittsburgh, has accepted a call to the rectorship of St. Mark's Church, Johnstown, Pa., and entered upon his duties on the first Sunday in May.

THE Rev. A. T. GESNER, professor of Ethics and Evidences at Seabury Divinity School, Faribault, Minn., will spend the summer at Oxford, England, in study along the line of his department.

THE Rev. ALEXANDER STUART GIBSON has resigned as assistant to the Rev. W. B. Lee at Ware and Abingdon churches, in Gloucester county, Virginia, and will enter upon his duties at Aldie and Middleburg, in Loudoun county, about the 1st of May. He is a son of the Bishop of Virginia.

THE Rev. ARTHUR GORTER, rector of St. Paul's parish, La Porte, diocese of Michigan City, has tendered his resignation of that cure, to take effect on or before August 1st.

THE Rev. R. G. HAMILTON has resigned the missions of Valdosta and Quitman, and the Rev. W. M. WHITELEY those of Bainbridge and Cuthbert, in the diocese of Georgia.

THE Rev. THOMAS JENKINS, with his family, sailed for England April 30th on the *Arabic*, to be gone till August. He and Mrs. Jenkins will represent Alaska at the Pan-Anglican Congress. They will visit Mrs. Jenkins' parents, and in July Mr. Jenkins will go to Oxford to attend the Summer School of Theology.

THE Rev. J. H. JUDASCHKE will leave Philadelphia on May 9th for Germany on the steamship *Pennsylvania*, where he expects to take baths and treatment for rheumatic-spinal trouble. His address until further notice will be care the American Express Co., 2 Ferdinand Street, Hamburg, Germany.

THE Rev. WILLIAM H. LAIRD, rector of St. James' Church, Warrenton, Va., has accepted the call recently extended him to the rectorship of Christ Church, Christiana Hundred, Del. He went to Warrenton, about four years ago, from Nashville, Tenn., and succeeded the late Rev. G. W. Nelson in the rectorship of St. James Church.

THE Rev. Dr. SIMPSON-ATMORE, who for the past few years has been, and is still, working in the Church of England as one of the secretaries of the Society for the Propagation of the Gospel, will attend the Pan-Anglican Congress as a delegate from the American Church. Dr. Atmore's address during the Congress will be: Headquarters, Society for the Propagation of the Gospel, Tufton Street, Westminster, London, S. W.

THE Rev. GEORGE G. SMEADE, LL.D., has resigned the rectorship of Christ Church, Little Rock, Ark., the same to take effect after July 1st.

THE Rev. F. C. STEINMETZ of Ridley Park, Pa., has accepted the call to Christ Church, Norfolk, Va., and will enter upon his duties there on June 1st.

THE address of the Rev. NORMAN STOCKETT has been changed from Coudersport to Marietta, Pa.

## ORDINATIONS.

### DEACONS.

FLORIDA.—On Easter Even, in St. Peter's Church, Fernandina, the Bishop ordained I. H. W. THOMPSON to the diaconate. He was presented by Archdeacon Webber, who also preached the sermon.

## DIED.

DAVIS.—Entered into rest on Easter Even, April 18, 1908, at St. Alban's rectory, Danielson, Conn., CORNELIA L. DAVIS, wife of the late William H. Davis and mother of the Rev. William Howard Davis.

May she rest in peace!

MCKEAN.—At Washington, D. C., January 4, 1908, FRANCES MONROE, daughter of the late Samuel M. and Mary F. McKEAN.

SMITH.—Entered into Life on Palm Sunday eve, HARRY GWYNNE SMITH, priest. His monument, at Washington, Kan., are his beloved choir boys.

## CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

## WANTED.

### POSITIONS OFFERED

WANTED—In a suburban Philadelphia church during part of the summer (as may be arranged), *locum tenens* for Sunday and weekly duty. Must be Anglo-Catholic, able to sing and preach. Address: CATHOLIC, care THE LIVING CHURCH, Milwaukee.

UNMARRIED MAN WANTED, June 1st, for thriving Catholic parish; large city near Chicago. Salary, $600, furnished rooms, heat, light, VESTRY, care LIVING CHURCH, Milwaukee.

### POSITIONS WANTED.

A SINGLE WOMAN desires position as companion to elderly or young lady. No objection to travelling. References given. Address: S. M., care THE LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH.

THE CONSTITUTION AND BY-LAWS OF A WOMAN'S GUILD, by Rev. Maurice J. Bywater, North Yakima, Washington. Third thousand; 8 pages; endorsed by several Bishops; used in many dioceses. 10 cents each, $1.00 per dozen, postpaid.

BOOKLET: *Thoughts During the Administration of The Holy Communion.* In red, purple, tan; convenient for pocket or purse. Compiled by Emma Bennett Vallette. Sold by EDWIN S. GORHAM, publisher 251 Fourth Avenue, New York. Price, 10 cts. or $1.00 per dozen, postpaid.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

A SATISFACTORY VESTMENT BAG may be obtained by sending $2.50 to the INDIANAPOLIS VESTMENT BAG CO., Wheaton, Ill. Descriptive Circular.

ST. AGNES' CHAPEL EMBROIDERY GUILD. Orders taken for Stoles, etc. Finished Work on hand. Send for particulars to MRS. THOMAS L. CLARKE, 331 Lexington Avenue, New York City.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

SUNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. WILSON, South Pasadena, Cal.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

## CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from $3.00 up. English silks and designs. Special rates to missions. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

## UNLEAVENED BREAD.

COMMUNION WAFERS (Round). ST. EDMUND'S GUILD, 889 Richards St., Milwaukee.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

ALTAR BREAD—Round stamped or plain Wafers; also sheets, square, prepared for fracture. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

## HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

## TRAVEL.

EUROPE.—COMPREHENSIVE SUMMER TOUR—$165. Experienced management. Other tours at higher cost. Apply at once. TEMPLE TOURS, Box X 3178, Boston, Mass.

CHURCH FOLK visiting Winchester, England, will find a warm welcome and a delightful [illegible] at quaint GOD-BEGOT HOUSE, High Street. For terms, etc., address Miss E. L. PAMPLIN, Proprietress.

## GENEALOGY.

MRS. BRODNAX will receive orders for researches, coat-armour, etc. Address: 24 Woburn Place, London, England.

## MISCELLANEOUS.

LUMINOUS CROSS—shines in the dark with blue light. For the sick room or sleepless people. Pospaid, 25 cts. IMPERIAL NOVELTY CO., Box 584, Milwaukee, Wis.

LINEN LACES from four cents a yard. Write for samples, stating requirements. THE IRISH LINEN COMPANY, the Importers, Davenport, Iowa.

FORTY DOLLARS for introducing *The Sign of the Cross*. ANCHOR PRESS, Waterville, Conn.


## NOTICES.

A missionary savings box sends on an errand of mercy a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

$850,000 are needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Mission can be had from

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

*"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."*

THE SPIRIT OF MISSIONS—$1.00 a year.

### NEW NAME.

After March 18, 1908, the only legal name and title is THE GENERAL CLERGY RELIEF FUND. Thereafter the former name, *i.e.*, "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen of the Protestant Episcopal Church in the United States of America," should not be used.

### ENDOWMENT.

There is, for generous Churchmen and Churchwomen, opportunity for good without parallel in the purposes of this National Fund.

A large gift, at interest, would lift the ordinary work of the society up to a basis of adequacy and dignity, and make not only the widow's heart sing for joy, and bring relief and freedom from corroding anxiety to the sick and infirm among the clergy, but it would react upon the Church and fill the hearts of the workers with courage and hope in all hard places.

"And the King shall answer and say unto them, verily I say unto you, inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."

No man or woman making such a gift can possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds" if so desired. Such gifts will continue to do good through all the time to come.

GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE, *Assistant Treas.*,
The Church House, Philadelphia.

### JERUSALEM AND THE EAST MISSION.

To the many friends who kindly help the work of Bishop Blyth or who are interested in the work of the Church in the Bible lands and may be present at the Pan-Anglican Congress in London in June:

We are asked to inform you that the annual meeting of the Mission will be held at the Church House, Westminster, London, on Tuesday, June 30th, at 3 P. M.; and that those from over-seas will be especially welcome. The Bishop also hopes to arrange for a day, to be advertised in the London papers, when he will be glad to make the acquaintance of friends from the United States at a meeting in the office in London.

FREDERICK A. DE ROSSET,
*Secretary for the United States.*
312 East Adams St., Springfield, Ill.

## INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

## THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.

BOSTON:
Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:
Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:
Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

BALTIMORE:
Church Book Store, 317 N. Charles Street, with Lycett Stationers.

ELIZABETH, N. J.:
Franklin H. Spencer (L. A. Hoffman Son & Co.), 1184 E. Grand St.

ROCHESTER:
Scranton, Wetmore & Co.

CHICAGO:
LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria St.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:
The Young Churchman Co., 412 Milwaukee St.

ST. LOUIS:
E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lohman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

ATLANTA, GA.:
Norman E. Murray, 20 Dunn St.

WINNIPEG:
H. Godfree, 78 Colony Street.

LONDON:
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.
A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

## BOOKS RECEIVED.

CHARLES SCRIBNER'S SONS. New York.

*No Struggle for Existence; No Natural Selection.* A Critical Examination of the Fundamental Principles of the Darwinian Theory. By George Paulin. Price, $1.75 net.

The Literature and Religion of Israel. *The Religion of the Post-Exilic Prophets.* By W. H. Bennett, Litt.D., D.D., Professor of Old Testament Exegesis, New College and Hackney College, London; Sometime Fellow of St. John's College, Cambridge. Price, $2.00 net.

The World's Epoch-Makers. *Wycliffe and The Lollards.* By J. C. Carrick, author of *The Abbey of St. Mary, Newbottle, The Story of the Burning Bush,* etc. Price, $1.25 net.

*Sermons in Syntax,* or Studies in the Hebrew Text. A Book for Preachers and Students. By John Adams, B.D., Inverkeilor. Author of *Sermons in Accents, The Minor Prophets,* etc. Price, $1.50 net.

HOUGHTON, MIFFLIN & CO. Boston.

*Which College for the Boy?* Leading Types in American Education. By John Corbin, author of *An American at Oxford,* etc. With Illustrations. Price, $1.50 net.

*The Life of Alice Freeman Palmer.* By George Herbert Palmer. Price, $1.50 net.

SHERMAN, FRENCH & CO. Boston.

*Voices and Visions.* By Clinton Scollard. Price, $1.00 net.

*An Open Letter to His Eminence Cardinal Gibbons* Apropos of His Interview on the Separation of Church and State in France. By Paul Sabatier. Translated by John Richard Slattery. Price, 60 cents net.

LONGMANS, GREEN & CO. New York.

*Spiritual Verses as Aids to Mental Prayer.* By the Rev. J. B. Johnson, M.A., author of *A Commentary on the Revelation of St. John,* etc.

OXFORD UNIVERSITY PRESS. London.

*The Simple Psalter and Canticles Pointed for Ancient Tones.* By Rev. H. Kynaston, Hudson, M.A., Vicar of Berden, Essex, Secretary of the St. Alban's Plainsong Society.

## PAMPHLETS.

*Charge* Addressed to the Diocese of Antigua, by Walter, Sixth Bishop of Antigua, at the Opening of its Fourteenth Synod in the Cathedral Church of St. John, January 27, 1908. (Advocate Printery, Barbados.)

## LITERARY NOTES.

SAYS the Chicago *Tribune,* in regard to the new volume by Dr. Cyrus Townsend Brady:

"There are some enterprising workers who scorn to limit their activities to any one line of production. Such a man is Dr. Cyrus Townsend Brady, an Episcopal clergyman in Toledo, O. There are a lot of boys who know how well he can grip the attention of the reader, either with story or personal and romantic history. But he can preach, too; and here is a volume of earnest and excellent sermons, under the title of *The Love Test and Other Sermons* (The Young Churchman, Milwaukee)."

The volume is published at $1.35 net, postpaid.

## THE MAGAZINES.

BLACKWOOD'S *Edinburgh Magazine* for April has the ending of Katherine Cecil Thurston's story, "The Flag on the Wheel"; a continuation of Alfred Noyes' epic, "Drake"; several papers on life in the different possessions of the British Empire; and a farewell paper on America, by Charles Whibley, which is as disagreeable as most of his papers have been on the subject.

IT IS POSSIBLE to follow Christ in an external, official spirit, like a beadle who is paid for carrying a mace. It is possible to follow Him with a limping step and many falls, yet in sincerity and with a broken heart. It is possible, such is His transforming grace, to follow Him with the strength of a consistent heroism, drawn onwards and upwards by the attraction of an unconquerable love.—*Dr. Liddon.*

# THE CHURCH AT WORK

## EXTENSIVE ADDITIONS TO ST. JOHN'S MILITARY ACADEMY.

At a meeting of the directors of St. John's Military Academy of Delafield, Wis., held on the 18th of April, the Building Committee was authorized to go ahead with its project to raise $30,000 for the new gymnasium and auditorium. The Building Committee has on hand $15,000 and the building, exclusive of furnishing, will cost $45,000, which sum is to be raised by a bond issue secured by a mortgage on the lot upon which the gymnasium is to be erected. Upon the completion of the new addition the old gymnasium will be turned into a club-room and library. It ought to make a very handsome library, as its open ceiling and rafters are very attractive. In connection with this project for the new gymnasium it is interesting to note that the present extensive plant of St. John's has been built without a single cent ever having been begged. The academy authorities have at times borrowed large sums of money, but always on the day have the debts been paid. No wealthy men have contributed to this plant. It has been built literally from the ground up by the energy and enthusiasm of the group of old-fashioned Churchmen which has had the guiding of the destinies of this school, which twenty years ago began work in a shack with one pupil, and which has at this date more than two hundred pupils enrolled, hailing from all parts of the country.

## CHURCH EXTENSION IN CUBA.

The Rev. W. W. Steel, Archdeacon of Havana, recently began work at two places in Cuba. One of these is Santiago de las Vegas, a little pueblo about twelve miles from Havana. This is the site of the Government Agricultural Experimental Station, and a number of the officials are communicants of the Church. The services are in English, and are held in the Methodist chapel by the courtesy of the minister here.

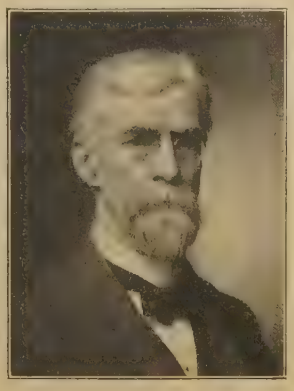
Away at the extreme western end of the island is a Canadian settlement, called Ocean Beach, or Guaniguanico. It is reached by a railroad trip of five hours, then, by volanta, four hours, then over night in a pueblo called Guane, then a horseback trip of twenty miles. The service was held in a "union chapel." About fifty persons were present, of whom twenty-two made their Communions. The Archdeacon "discovered" here thirty-four communicants, and there are many more to be heard from. It is expected that regular services will be held here once a month. The completion of the railroad to Guane on the 21st will make the trip an easier one. This was the first service ever held there by an ordained minister.

## BISHOP McCORMICK ON CHURCH PROBLEMS.

The Eastertide meeting of the Church Club of the diocese of Minnesota was held in Field, Schlick & Co.'s Tea Rooms, St. Paul, on the evening of April 22d. Many ladies were present. After partaking of an excellent dinner, speeches were made. "Church Problems Up-to-Date" was the subject of the Bishop Coadjutor of Western Michigan. As minor problems he mentioned Canon 19 and the Pro-Roman movement. It seemed to him that Canon 19 was loyal to the historic order of the Church, but he recognized that others thought otherwise. He confessed that according to reports it had been much abused, and said he believed the General Convention would not have enacted such legislation had it realized the consequences. As major problems he cited the Church's lack of leadership in national and civic righteousness and the wide chasm between faith and practice. The club has seldom listened to a more thoughtful and inspiring address. Other speakers were the Rev. H. E. W. Fosbroke of Nashotah and the Bishop of the diocese, whose topic was the need of an increase in the episcopate endowment. Six thousand dollars has already been pledged or paid for this object, and when the sum reaches $40,000 it is hoped to have a Suffragan or Coadjutor Bishop.

## THIRTY YEARS A VESTRYMAN.

The unusual anniversary of the completion of thirty years of service as a vestryman was celebrated last week by the members of the vestry of St. James' Church, Milwaukee, in honor of Mr. Norman L. Burdick, who had completed that period on the vestry of that parish. In honor of the event a silver loving



NORMAN L. BURDICK.

cup was presented to him, with complimentary addresses by the rector, the Rev. Frederick Edwards, and by his associates in the vestry, Hon. W. J. Turner and Messrs. F. W. Sivyer, A. H. Vogel, E. A. Wadhams, and T. L. Smith.

On the cup was the following inscription: "Presented to Norman Leslie Burdick by the Rector, Wardens, and Vestry of St. James' Church, Milwaukee, in loving remembrance of the thirtieth anniversary of his election to the vestry of St. James' Church."

Mr. Burdick has been a member of the parish for forty-six years and a member of the vestry for thirty. During that time his service and loyalty have been unfailing. He has been the friend and confidant of every rector and is deeply beloved by all the people of the parish as well as held in high honor throughout the city for his integrity and public spirit. It was a memorable day in a worthy life and hopes were generally expressed that Mr. Burdick will be spared to the parish for many years to come.

St. James' Church finished the year with all bills paid and a balance of $600 in the treasury. It is worthy of note that the whole of its current expenses this year were met by the direct offerings of the people. No money from fairs or entertainments of any description was devoted to this purpose. The proceeds from the latter were used to pay off the old debt which has now been reduced to $6,300.

## GENEROUS GIFT TO A BUFFALO CHURCH.

The Rev. M. L. Woolsey, rector of St. Andrew's Church, Buffalo, N. Y., was able to make a gratifying announcement to his parishioners on Easter Day. When the guild house of the parish was completed three years ago a debt of $2,500 was incurred. The parishioner who holds the note then given, offers, if the amount is paid by January 1, 1909, and if the congregation will raise a like amount towards paying the mortgage debt of $10,000 on the church, to contribute the same amount of $2,500 for the latter purpose, thus reducing the total indebtedness of the parish from $12,500 to $5,000. Five members of the congregation have subscribed $500 each to pay the note due January 1st. Steps are now being taken to raise the other $2,500 needed; this will mean generous giving, as the parishioners are, for the most part, people of limited means.

## GENERAL CONVENTION COMMITTEE REPORT.

A meeting of the Joint Commission of the General Convention on Sunday School Instruction was held on Wednesday, April 22d, at the Church Missions House, New York City. The meeting was as usual well attended by its members, and in addition, by invitation, the officers of the Board of Missions, and delegates from the Joint Diocesan Lesson committee, the American Church Sunday School Institute, and the Sunday School Federation. Two new members of the Commission took their seats—Bishop Parker of New Hampshire and Mr. George W. Jacobs of Philadelphia. By unanimous vote the Bishop of Kentucky was nominated for appointment by Bishop Lawrence, chairman of the House of Bishops, to fill the vacancy still existing in the commission. Matters connected with teachers and teacher training classes were brought forward by the Rev. Dr. Bradner.

Special force was laid upon the fact that if our divinity schools and seminaries will cooperate heartily with the commission in putting to the front Sunday school instruction, it may help to solve the problem of the raising of the standard of teacher training amongst candidates for the ministry and thereby helping to a better instruction of our teachers and scholars. Bishop Brewster pressed the matter upon the commission of utilizing the eight Missionary Departments for the distribution of the report and the awakening of attention to the many matters that are sometimes overlooked in Sunday school work. It was agreed that the presiding Bishop of each Missionary Department be asked to coöperate in such a way that the members of the commission, Bishops, clergy, and laity, shall be invited so far as possible to speak at these missionary gatherings throughout the country. On motion of Mr. George C. Thomas, those members of the commission who expect to attend the Pan-Anglican Congress in London, June 15th to 23d, were requested to represent the commission in every way in all matters that concern Sunday school work and progress.

The Rev. Mr. Caley reported that the Joint Diocesan Lesson Committee had come into the line of grading its courses of study, and that the American Church Sunday School Institute had done such active work that 10,000 copies of the Commission Report had already been circulated through the United States, Canada, Great Britain, and elsewhere.

One of the most important matters that

engaged the attention of the commission was the movement inaugurated by the Rev. Pascal Harrower, seconded by Bishop Greer, and approved by all present, to bring forward an effort to secure an opinion on the possibility of establishing an hour each week in connection with our public school system by which moral and Christian instruction could be given to the young people in their own churches or parish buildings. Bishop Greer entertained the commission at his own residence, where the rest of the business session was held. It was agreed that the next meeting of the commission be held in Philadelphia, the date to be announced later on. The Rev. Dr. Bennitt of Jersey City, who represented the American Church Sunday School Institute, advised the providing of supplementary religious instruction for children throughout the year.

The committee reports that the commission is more persuaded than ever that there was need for their appointment, and that since their report has been published there is much cause for thanksgiving, and that all through the land there seems to be an awakening of the clergy and laity alike towards more and better work for the young people of the Church. Moreover they are satisfied that these same problems are being taken hold of by the International Committee on Sunday School Instruction.

## EASTER MEMORIALS AND OTHER GIFTS.

Arkansas.—At the early Communion on April 19th at Christ Church, Little Rock, a memorial window, located in the south transept of the edifice was unveiled by Perry Feild, nephew of Mrs. Gilbert Knapp, who, with her husband and son, presented it.

Asheville.—A number of gifts were made by parishioners to Grace Church, Waynesville, N. C., at Easter, among them a brass altar-book rest from Mrs. Shoolbred in memory of her mother; two large and handsomely bound hymnals for the chancel from Mrs. Alden Howell, Jr., and a Litany desk, designed, made, and given by Mr. John Seaver.

Central New York.—At Calvary Church, Utica, on Easter morning, the rector, the Rev. E. H. Coley, dedicated two new memorial windows, using a service especially compiled by the Bishop. The windows are excellent representations of St. Luke and St. John the Divine, from the Christian Art Institute of New York. The one representing St. Luke was given by H. A. Plumb in memory of his wife, who for many years was a devout communicant of Calvary parish. The one representing St. John was presented by Mrs. A. L. R. Williams in memory of her sister, Mrs. James Garret, also a valued communicant and an active worker in the altar guild for many years. At Zion Church, Rome, a new window was also unveiled Easter morning. It is executed in favrille glass and is from the Tiffany Studios. The subject of the window is Charity, being represented by the figure of an angel with hands outstretched in an attitude of mercy and compassion. The window was presented by Mrs. George H. Brown and Miss Mary Evans in memory of their mother, the inscription being: "To the Glory of God and in loving memory of Anna Earlry Evans. December 14, 1855: April 30, 1903." Mrs. Evans was noted during her life in Zion parish for her works of mercy and compassion.

Connecticut.—A pair of Eucharistic candlesticks was presented to Grace Church, Stafford Springs, and first used at the morning Celebration. Previous to the first lighting they were blessed by the rector, and prayer said for him in whose memory they are given. The gift is from the parents of Byron C. Mix, who entered into rest September 1, 1905. They were made by the Gorham Company. At Trinity Church, Branford (the Rev. George W. Barhydt, rector), a font was presented to the parish by the Dr. Olmstead Chapter of the Daughters of the King. It is in memory of the Rev. Henry Olmstead, D.D., for many years rector. The ashes of the honored priest rest beneath the church.

Fond du Lac.—St. Stephen's Church, Neenah, was agreeably surprised when it was announced that Bishop Grafton of Fond du Lac had presented the church with an Easter offering of $1,300. This debt had been hanging over the church for some time and the members had expected a long time to elapse before it would be liquidated. With the presentation of this fund it is expected the church will grow more rapidly than ever.

Georgia.—St. Paul's Church, Savannah, was enriched at Easter by the following gifts: An embossed and chased sanctuary lamp, and sanctuary candlesticks, and an altar cross and candlesticks for the altar in the morning chapel. The altar cross is a thank offering of the women for the gift of the new church, and the candlesticks are a memorial to departed members.

Kansas.—Mr. H. S. Walter, senior warden of St. George's Church, Wakefield, has presented the parish with a finely carved altar chair in memory of his wife.

Long Island.—Trinity Church, Brooklyn, is the recipient of two memorial gifts—an oak altar in memory of Alfred and Catherine Sarah Baker, presented by their children, and a pair of seven-branch candelabra in memory of Catherine D. Bendall, presented by her husband. They were blessed by the rector, the Rev. Nelson R. Boss, and used for the first time Easter Day.

Maryland.—As an Easter gift, St. Michael and All Angels' Church, Baltimore, has been presented with a memorial window, reredos, altar panels and wainscoting to the value of $11,000. The donor of the window is Mr. Frank P. Woodside, and of the reredos, panels, and wainscoting, Mrs. Elizabeth J. Dickey. The announcement of the gifts was made at the morning service by the rector, the Rev. Dr. J. Gardner Murray. The stained glass memorial window and the other gifts will occupy the whole end of the church behind the altar. Something of this sort, to complete the interior decoration of the church, has been wanted for some time. Mr. Woodside gives the stained glass window as a memorial to his father and mother, William Glendy Woodside and Margaret Rudolph Woodside. The main window, which will be square at the bottom and semi-circular in shape at the top, will be 13x16 feet and the design will be St. Michael and All Angels. There will be a large figure of St. Michael with the angels gathered around him. Around the top of this main window will be six smaller windows, oblong in shape. These smaller windows will present a choir of angels and in some of the windows there will be two figures and in others three or four. The reredos and the panels on either side of it, with the wainscoting, will be of Carrara marble and will represent "The Last Supper." The figure of the Christ will be in the centre and the apostles will be gathered around the table. The panels on either side will carry out the theme. This will be a memorial to the late Charles E. Dickey. The workmanship of the window and the reredos will be done in Munich, Germany, and Mayer & Co. of that city will begin at once to prepare the gigantic memorial, which it is hoped will be completed by September 29th, the day of the feast of the patron saint of the church. The whole will form the largest memorial to be found in any church in the city. The entire chancel of the church is to be remodeled so as to be in keeping with the memorials. The altar will be decorated and a brass communion rail will take the place of the wooden rail now in use. During the work of erecting the memorials services will be held in the chapel of the church.

Massachusetts.—At the Easter services at the Church of the Advent, Boston, several new vestments were worn for the first time. One is a cope which has been in process of making for nearly twelve years and in which much of the handiwork of the Sisters of St. Margaret is exhibited. The embroidery is really remarkable. Also a handsome new chasuble was worn by the celebrant. Two new statues were exhibited for the first time in the Lady chapel. They are the gifts of the Rev. Glenn Tilly Morse, the junior curate of the parish. One is a statue of St. Mary Magdalene, and the other of St. Etheldreda, and both are memorials to the curate's mother, Mary Glenn Morse, and his aunt, Alice Glenn Corré.

Michigan.—At St. Alban's mission, Highland Park, under the charge of the rector of St. John's, Detroit, a service was held in the afternoon at which a paten, chalice, and ciborium were presented in memory of Bishop Worthington, for many years the loved rector of St. John's Church. A class of nine adults was confirmed. A chalice and paten, given in memory of Mr. James Edgar, a former warden, were blessed at the 6 o'clock Celebration at St. John's Church, Detroit, and used for the first time.

Michigan City.—A handsome brass missal stand and sterling silver gold-lined breadbox, both memorials of Graham Walker, were blessed and used for the first time on Easter morning.

New Hampshire.—The new memorial organ, the gift of the Rev. Edward A. Renouf, D.D., *rector emeritus* of St. James' parish, Keene, to the memory of his wife, Esther Thomas Renouf, was used for the first time Easter Day at the early Celebration, which was a choral service. Dr. Renouf's grandson, Renouf Russell, acted as crucifer. The organ is a large and fine one and was built by the Estey Organ Co.

Pennsylvania.—At St. Barnabas' Church, Third and Dauphin Streets, Philadelphia (the Rev. G. W. Haupt, rector), three memorial gifts were presented and blessed on Easter Day. They were a pair of cut glass cruets, a brass alms receiver, and an altar service book. At the Church of the Advent, Kenneth Square (the Rev. Thos. J. Taylor, rector), a large brass cross for the altar was presented and used on Easter Day; at the Church of the Transfiguration (the Rev. H. H. P. Roche, rector), two memorial tablets of brass were unveiled and blessed by the rector—one in memory of Mary H. Stilson, a benefactor and late parishioner, and the other in memory of Henry Robert Percival, priest, and John Vaughan Merrick, layman, both of whom were deeply interested during their lifetime in the spiritual and temporal welfare of the parish.

Pittsburgh.—At the service at 6:30, Easter Day at St. Andrew's, Pittsburgh, a handsome altar cross was put in place with a short service of benediction, being a memorial of Isabel Knox Ligget, presented by her sister, Mrs. B. N. McLain. Other gifts lately received were a canopy for the pulpit, the gift of Mrs. Frank S. Bissell, and a magnificent window in the east transept, given by the Jackson-Bissell families, in memory of a near relative, its subject being "The Infant Years of our Lord." A very large Easter offering was received, amounting to $14,000, which, after paying off an indebtedness of $10,000, will still leave a goodly sum in hand, to be set apart as a special fund.

Virginia.—A tablet to the memory of the Rev. Charles J. Holt, late rector of St. John's Church, West Point, was dedicated in that church on April 14th. The Rev. Robert For-

syth of St. Paul's Church, Richmond, preached the sermon and made the address. The Rev. Guy D. Christian, minister in charge, conducted the service. The tablet is the gift of Mr. Edward P. Camp of New York, a former parishioner of Mr. Holt's when he was rector of St. James' Church, Fordham, N. Y. Mr. Holt was rector at Fordham for nineteen years, and also had important parishes in Baltimore and elsewhere, before going to West Point.

WESTERN NEW YORK.—At the Church of the Good Shepherd, Buffalo (the Rev. T. B. Berry, rector), a pair of Eucharistic candlesticks was given by Mrs. Edward Dows, having been previously accepted by the vestry; a table for use in the vestibule of the church was given by the Misses Sage of New York, who have generously remembered the parish every Easter for a number of years past. The Ingersoll Memorial Society of the parish intimated its purpose of presenting a silver chalice and paten now being made by the Tiffany Co. of New York. A chalice and paten of silver, made by the Gorham Co. of New York, in memory of Bishop Coxe, from parishioners, and a ciborium in memory of Wathen Palmer Goetz, from members of the family, were presented to Trinity Church, Lancaster (the Rev. Geo. M. Irish, rector). St. John's Church, Wellsville (the Rev. F. W. Beecher, rector), was the recipient of a handsome set of altar linen, the gift and work of the Ladies' Guild of St. Michael's parish, Geneseo, to replace the set lost when the church was destroyed by fire last summer.

## TWO SECESSIONS TO ROME.

AT EASTER two of our clergy entered the Roman communion. One of these was the Rev. John George Ewens, who had immediately before resigned the rectorship of Holy Trinity Church, Manistee, Mich., in the diocese of Western Michigan. The other was the Rev. Russell J. Wilbur, who had ceased on March 1st to be Archdeacon of Fond du Lac. Mr. Ewens was ordained deacon by Bishop Littlejohn of Long Island in 1890 and priest by Bishop Nicholson of Milwaukee in 1892. He has been successively at Queens, L. I.; Prairie du Chien, Wis.; St. Clement's, Church, Philadelphia (as assistant); St. Alban's, Erie, Pa.; assistant at Holy Innocents', Hoboken, N. J.; and, since 1904, rector at Manistee. Mr. Wilbur has been in holy orders about five years, having been graduated at the Western Theological Seminary and ordained by Bishop Anderson. He was for a time in charge of the Cathedral at Chicago, and last autumn was appointed Archdeacon of Fond du Lac. Both priests have been deposed by their respective Bishops.

## INDIAN LANDS GRANTED TO THE CHURCH.

A BILL, introduced by Senator La Follette, passed the United States Senate last week to cede to the trustees of the diocese of Fond du Lac certain lands in the Oneida Reservation, which have been occupied by the Church mission for religious and educational purposes for nearly half a century. This cession became necessary by reason of the discontinuance of the tribal authority over lands on the Oneida Reservation, and the new policy whereby land is hereafter to be held in severalty. This bill is to enable the Church to hold her property, as heretofore, by legal title.

The Senate also passed a bill, which has now become law, whereby a large amount of land in Indian Reservations in Minnesota becomes the property of the Church. The grant includes some 1,200 acres on the White Earth, Red Lake, Cass Lake, Leech Lake, and Winnibigoshish reservations, which has been used for many years by the Church.

## MEMORIAL TO THE FIRST AMERICAN PRIEST.

A TABLET to the memory of the Rev. Robert Hunt, first priest of the Church on Virginia soil, will be erected by the Association for the Preservation of Virginia Antiquities on the chancel wall of the Jamestown Memorial Building, on Jamestown Island, the site of the first permanent English settlemen. The tablet will be of white marble and will bear the following inscription:

"On the site of the Churches which succeeded and represented his own, and not far from the spot where he lies awaiting a joyful resurrection, the Association for the Preservation of Virginia Antiquities has placed this stone in grateful memory of Robert Hunt, priest of the Church of England, and first minister of the Colony of Virginia."

## ECHOES OF LENT.

THE NOON-DAY services in Trinity Church, Newark, N. J., under the auspices of the Brotherhood of St. Andrew, were better attended than ever before. The choice of fewer speakers, several taking three appointments in succession, has seemed to work well. The reports from the diocese generally of attendance at Lenten services were very favorable. Palm Sunday brought out everywhere congregations almost equal to those of Easter Day.

ON THE FIRST four days of Holy Week, addresses were made by Bishop Guerry at the mid-day services at St. Michael's Church, Charleston, S. C. The first three were on "Self-Consecration," and the last on the "Holy Communion."

ST. JOHN'S CHURCH, Delhi, N. Y. (the Ven. G. H. P. Grout, rector), has for many years maintained daily Lenten services, and never has the attendance been more satisfactory than this year. Ten children 12 years of age were responsible for the music at all the afternoon services, of which there were twenty-one; two of them did not miss a service. Three services were held on Good Friday, the congregation at the Three Hours' service being very large. The places of business were closed in Delhi during the three hours.

A DETAILED REPORT of noon-day services during Lent at Pittsburgh, Pa., has been prepared, showing an attendance at the thirty-nine services held of 17,646, nearly double the largest record for any former season, which was 9,269. There were thirty individuals enrolled in the volunteer vested choir of men, with an average attendance of thirteen.

## DELEGATES TO THE PAN-ANGLICAN CONGRESS.

DALLAS.—The Rev. Harry T. Moore, Dean of St. Matthew's, Cathedral, Dallas; the Rev. C. R. D. Crittenton, rector of St. Luke's Church, Denison; the Rev. Wm. J. Miller, rector of St. Stephen's Church, Sherman; the Rev. Christian A. Roth, rector of Trinity Church, Fort Worth; the Rev. J. C. Black, rector of St. John's Church, Corsicana; the Rev. John T. Foster, general missionary, Dallas; Mrs. J. O. McReynolds, Dallas; Mrs. Sydnor Tucker, Dallas; Miss Annie E. Fosbroke, St. Mary's College, Dallas.

KANSAS CITY.—The Rev. Messrs. D. G. Mackinnon of Kansas City and Edward Henry Eckel of St. Joseph have been appointed by the Bishop to represent the diocese at the Pan-Anglican Congress in June.

OHIO.—The Rev. Abner L. Frazer, rector of St. John's Church, Youngstown, having declined appointment as a delegate, Bishop Leonard appointed in his place the Rev. Robert J. Freeborn, rector of St. Luke's Church, Cleveland. He, in company with the Rev. Messrs. Atwater and Dimon, will sail from New York, June 4th, on the steamer *Celtic*.

SOUTHERN VIRGINIA.—The Bishop has appointed the following-named persons as delegates to the Pan-Anglican Congress: the Rev. Arthur S. Lloyd, D.D., the Rev. W. H. K Pendleton (alternate), Mr. John Letcher, Mr. Beverley D. Tucker, Jr., Oxford; Miss L. L. Taylor, and Miss Mary Wynder-Garrett.

## NOTABLE CONFIRMATION CLASSES.

THE CLASS recently presented for confirmation at New Castle, Pa. (the Rev. J. E. Reilly, D.D., rector), was not only the largest in the history of the parish, but was remarkable in other ways. It numbered 41, of whom 22 were males and 26 adults. Among them were 8 former Presbyterians, 7 Methodists, 2 Baptists, and one each from the Congregationalists, Roman Catholics, Quakers, and Latter Day Saints. A Presbyterian minister, his wife and son were also included.

A CLASS of twenty was recently confirmed at Newcastle, district of Western Colorado, all of whom had been previously baptized by the rector. The first Church service ever held in this town was in January of this year.

## PAROCHIAL IMPROVEMENTS.

AT ST. JOHN'S CHURCH, Florence, S. C., new pews have recently been put in and the centre aisle has been widened.

A BRICK BUILDING has been erected in the rear of Grace Church, Charleston, S. C., which will be utilized, among other purposes, for robing rooms for the choir.

ST. JOSEPH'S parish, Detroit, began the erection of a plain building just before Lent. It is designed for a church house, but will be used for services for the present. Forty-one days of work sufficed to render the place suitable for occupancy, and it was used for the first time on Easter morning at the 7 A. M. celebration of the Holy Communion.

ST. MARK'S parish, Bridgewater, Conn. (the Rev. Gideon D. Pond, rector), is rejoicing in the possession of a new rectory, lately erected upon one of the best sites in the village. The lot, as well as other aid, was given by a former resident and ever generous friend of the parish, lately deceased. The cost has been about $3,000, and only a small part remains to be provided for.

THE PARISHIONERS of St. John's Church, Buffalo, N. Y., gave $2,700 on Easter Day, and this sum, with $700 in bank and $600 paid last October, will liquidate the mortgage of $4,000, leaving the property entirely free from debt and the people free to go on and build a new church of which the present edifice will be the chapel. Plans for the new structure are now being considered. The Rev. Walter R. Lord is rector of the parish.

## PROMINENT FEATURES OF THE EASTER CELEBRATION.

FINE WEATHER prevailed generally Easter Day all over the country, with a few exceptions in the Eastern states. But whether rain or shine the day appears to have been a record-breaking one, as far as Church attendance was concerned. In many churches, especially in the larger cities, hundreds of people were unable to gain admittance at the late Celebration. The large number of communicants at the early Celebrations is especially noticeable. It is manifestly impossible, owing to space limitations, to give more than a bare mention of the prominent features of the day's observance. The collections in many churches far surpassed those of any previous Easter. The numerous memorial

and other gifts are chronicled in a separate item.

CENTRAL NEW YORK.—At Trinity Church, Watertown, the large church was crowded at the late Celebration. The collections of the day were for Bishop Brewer's hospital at Helena, Mont. This parish has over 1,000 communicants. At St. John's Church, Auburn, and St. Joseph's Church, Rome, the Knights Templar attended the evening service in a body.

CENTRAL PENNSYLVANIA.—The offerings in the Church of the Good Shepherd, Scranton (the Rev. W. Bartlett Beach, rector), amounted to about $12,000. When a sufficient sum is accumulated, it is proposed to erect a church in Green Ridge.

CHICAGO.—The Rev. A. V. Gorrell, *locum tenens*, who has reached his 77th year, held all the Easter services at the Church of the Redeemer, Elgin, which included three celebrations of the Holy Communion, and at Evensong the seating capacity was overtaxed. The music was of a high order.

CONNECTICUT.—Easter morning dawned amid clouds and showers, which continued more or less through the day. Large congregations generally are reported in spite of weather. Generous offerings marked the festival—devoted, in most instances, to parish purposes.

FOND DU LAC.—At St. Paul's Cathedral the services were very largely attended and there were the most Communions ever made in its history. The offering was about $1,100.

KANSAS CITY.—The largest number of early Communions ever known were made at Christ Church, St. Joseph, over 200 persons receiving the Sacrament at 7 A. M. and nearly 100 more at 8:45. The Easter offering of $1,900 exceeded the sum asked for by the rector.

LONG ISLAND.—Copious rains about church time made little difference in the attendance at the Brooklyn churches. At St. Paul's, Redeemer, St. Peter's, St. Ann's, Christ, Holy Trinity, and Grace, all downtown parishes, the services at mid-day were well attended. At St. James', the Messiah, St. George's, Incarnation, St. Timothy's, St. Matthew's, and St. Bartholomew's, parishes located well uptown, all the pews were well filled, and in some instances it was necessary to provide extra seats.

MICHIGAN.—Two, three and four celebrations of the Holy Communion were held in Detroit churches. At St. John's, 888 Communions were made at the four Celebrations. Trinity Church reports 303 Communions at two Celebrations. The offerings at the four services at St. Luke's, Ypsilanti, totalled $1,200. The Ann Arbor Commandery, K. T., made its fifteenth Easter pilgrimage to St. Luke's in the evening. Congregations were unusually large.

MICHIGAN CITY.—Reports generally indicate a well observed Easter. Trinity Church, Ft. Wayne (the Rev. E. W. Averill, rector), reports 350 Communions made and a special offering of $750, though no special appeal was made. St. Paul's Church, Hammond, had the best Easter in its history in every way. The Rev. G. P. Torrence of Gethsemane Church, Marion, reports an Easter offering of $450, a Sunday school offering of $40, and an unusually well-kept Easter. St. Thomas' Church, Plymouth (the Rev. W. S. Howard, rector), had a remarkable Easter, with over 100 at the 6 A. M. Communion and 20 at 8 A. M., and no Communions made at the choral Eucharist at 10:30 A. M. The total offerings, including a bequest of $500 as permanent endowment from the estate of the late senior warden, John Blain, amounted to over $850. The Sunday school offering for missions was $55.41. Over 750 people were present during the day at the various services.

MINNESOTA.—The weather was all that could be possibly desired for Easter Day and reports from all over the diocese are most satisfactory. Amongst the churches of the Twin Cities Easter Communions are reported as follows: Minneapolis—Gethsemane, 610; St. Paul's, 441; St. Mark's, 474; Holy Trinity, 307; All Saints', 233. St. Paul—St. John the Evangelist, 625; St. Clement's, 220. Ascension Church, Stillwater, 133.

MISSOURI.—St. Peter's Church, St. Louis, was nearly filled at the early Celebration and there was an unprecedented attendance at all services. A feature was the big offering, which paid in full the parish debt of $5,400, and a very large offering from the Sunday school for missions.

OHIO.—With favorable weather contributing, Easter Day received more than the ordinary observance in the parishes of Cleveland. At Trinity Cathedral there were three celebrations of the Holy Communion, and the total attendance at the day's services was over 3,000. In the space of seven days the total attendance at all services of the Cathedral exceeded seven thousand. At St. Paul's Church there were 172 Communions at the 8 o'clock service, and an Easter offering of about $8,000. St. Luke's reports 216 Communions, being fully 53 more than on any previous Easter, and an offering of $700, double the side of any previous year. St. Paul's, East Cleveland, had an offering of $500, exceeding all former ones. The Church of the Ascension, Lakewood, reports twice the number of Communions of any previous Easter. Large congregations were present at all of the services at St. Paul's Church, Cleveland (the Rev. Walter Russell Breed, D.D., rector). At 8 A. M. there was an attendance of 200, with 162 Communions, the largest number in the history of the parish for the first Eucharist on Easter Day. The congregation at the 10:45 service filled the church to the doors and there was a large number of Communions. At 4 P. M. there was held the Easter festival of the Sunday school. The Easter offering amounted to over $8,700, the largest in its history. Trinity Church, Toledo (the Rev. Cyrus Townsend Brady, rector), broke all records this year. The Good Friday congregation numbered 1,800 persons and on Easter numbered 3,300; 800 received the Holy Communion. There were three celebrations. The Easter offering, without any special appeal, was over $11,000. St. Mark's Church (the Rev. L. P. McDonald, rector) gave over $1,200, and 500 received Holy Communion. St. Paul's Church Sunday school gave $200, in barrels.

PENNSYLVANIA.—Clear skies and delightful weather caused large congregations in all of the churches on Easter Day—most had two celebrations and some of the larger parishes three. There were many large and notable offerings in Philadelphia: St. Mark's, Frankford, $15,000; Holy Apostles, $16,524; St. Matthew's, $1,500; Church of the Saviour (without a rector at present), $8,000; St. Stephen's $1,500; St. Simeon's, $1,500; Emmanuel, $1,300; old Christ Church contributed over $2,300 toward a new parish building; St. James', $8,000; Old Swedes' Church Sunday school Lenten offerings, $1,850. St. Elisabeth's had a splendid Easter, with hundreds of confessions made in preparation for the Easter Communion.

PITTSBURGH.—At Emmanuel Church, Corry, the rector, the Rev. Frederick A. Heisley, had asked the congregation for an Easter offering that would reach $300. This wish was gratified, and $303.15 was given.

QUINCY.—At St. Paul's Church, Peoria, 200 Communions were made at the early Celebrations, and half as many at 11 A. M. Six hundred dollars was needed for diocesan missions and the Bishop's salary, and the sum was forthcoming. At Trinity Church, Rock Island, Ill. (Rev. G. H. Sherwood, rector), the Easter offering was $2,056, the largest in the history of the parish. This wipes out the entire debt of the parish, which was $1,940, and leaves an endowment fund of $9,000 clear of all incumbrance. There were 153 Communions made at the three services.

SOUTHERN VIRGINIA.—The Easter offering at St. Luke's Church, Norfolk, amounted to $2,236; at St. Paul's, $1,325; at Christ Church, $2,000; at St. John's, Portsmouth, $1,500.

VIRGINIA.—At St. James' Church, Richmond (the Rev. Landon R. Mason, rector), the offering at the Easter morning service was $2,565.53, a large part of which will be devoted to missions.

WESTERN MASSACHUSETTS.—Splendid congregations were present at all the churches and missions in Springfield and in Ludlow. St. Andrew's, Ludlow, was full at the 8 o'clock High Celebration and crowded at 10:45 Matins and Baptisms.

WESTERN NEW YORK.—At Grace Church, Scottsville (the Rev. R. C. Searing, rector), the Easter Day offerings amounted to $303.47. The offerings at St. Mary's, Buffalo, were $1,400, which will be added to the $750 now in hand to form the nucleus of a building fund for a new parish house, and $2,000 was given at St. Luke's, Buffalo, for parish improvements.

## DEATHS OF CHURCH WORKERS.

MISS EDITH ELIZABETH MARSHALL, head of Welcome House, connected with St. Stephen's Church, Boston, died on the morning of April 19th, her death being due largely to over-work. Miss Marshall was an English woman, and, before inaugurating Welcome House, was for a number of years connected with the Salvation Army, with which she associated herself when 16 years of age, over in London. For some time she did efficient service in France and Switzerland, and then coming to America, she was with Mrs. Booth for several years. Becoming interested in the Church, she joined St. Stephen's, and seeing the great need for an unlifting influence among unfortunate women and girls, Miss Marshall set about to start a place where they always could find refuge at any hour of the day or night. Her work was begun almost without a dollar, but so great was her faith in the undertaking that she was able to fire many hearts with an enthusiasm almost equal to her own, and the result was that in a short time she had many well-known people who were ever ready with their purses and personal sympathy to aid the work. Welcome House grew to such proportions that another house in Dorchester was procured. Miss Marshall had a singularly sweet nature and a manner that was so persuasive that she easily could win friends to her support. Her death has cast a terrible gloom over Welcome House and many of the inmates, who looked upon her as their mother, are inconsolable over their loss. At the funeral, which was held from St. Stephen's Church, the Rev. Ellis Bishop, formerly connected with the parish but now at Middletown, Conn., officiated, assisted by the Bishop and the Rev. Mr. Armstrong.

MISS PAULINE A. OSGOOD, for many years connected with St. Hilda's School for Girls, Hankow, China, died in Boston on April 22d. Miss Osgood was born in China. Educated at Lincoln Academy, Newcastle, Maine, and at Gorham Normal School, in the same state, she became a Churchwoman and dedicated herself to missionary work. She was in charge of St. Hilda's School, Wuchang, during the Boxer troubles, and for a time it was supposed that she was one of the victims of the uprising. She returned to this country about a year ago, and until very recently had

contemplated doing work among the mountain whites of the South. She was a devoted and uncompromising Churchwoman and a teacher of much ability. The funeral service was held at St. Andrew's Church, Newcastle, Maine, the rector, the Rev. W. K. Berry, D.D., officiating.

Mrs. Cornelia L. Davis, widow of William H. Davis, and mother of the Rev. William Howard Davis, priest in charge of St. Alban's, Danielson, Conn., died at the rectory on Easter Even. Vespers for the dead were said in the church on Easter Monday evening and the burial office and requiem Tuesday morning, the Rev. E. R. Sweetland, curate of St. Stephen's Church, Providence, officiating. The interment was at Annandale, N. Y., the birthplace of the deceased.

On April 22d, at Lakeside Hospital, Cleveland, occurred the death of Mr. A. L. Withington, a prominent member of St. Paul's Church and formerly for some years a vestryman of St. John's Church, in the same city. He was 64 years of age. He had long been the president of the Society for Savings. His funeral was held from his late residence, on April 25th, the Rev. Dr. Breed of St Paul's, officiating.

## RECENT CHURCH FIRES.

A serious conflagration, which destroyed the greater part of Cape May Point, a summer resort on the southern coast of New Jersey, caused considerable damage to the Church of St. Peter's-by-the-Sea, which is dear to the hearts of many Philadelphians who worship there in the summer. The Rev. William H. Graff, vicar of the Church of the Holy Comforter, Philadelphia, was instrumental in securing the ground and building the chapel. Through the strenuous efforts of the residents of the community and the firemen, who arrived late from distant points, the church was saved, although damaged to the extent of several hundred dollars.

Historic old St. Paul's Church, Richmond, Va. (the Rev. Robert Forsyth, rector), in which the House of Deputies held its sessions last October, was saved on Easter morning from what would probably have been entire destruction but for the fact that there was an early service at the time, and prompt action. Shortly after the early Communion service a large cross and crown, made of Easter lilies, caught fire, probably from crossed electric wires. The last prayer was being said when a young lady observed burning leaves dropping on the Communion table. The cloth and the Elements were removed, the fire department was notified, and before much damage was done the firemen arrived and extinguished the flames.

A fire on Easter Day at Christ Church, Janesville, Wis., was due to carelessness. A lighted taper, attached to a long pole, used to light the gas in the chancel, was brought into contact with the handsomely embroidered satin altar cloth and quickly consumed it. The fair linen cloth was slightly damaged also. The damage done was about $60. The loss was covered by insurance.

## PAROCHIAL IMPROVEMENTS.

The Church of the Incarnation, Cleveland, Ohio (the Rev. Gerard F. Patterson, rector), has sold its church property on St. Clair Avenue, N. E., to a Roman Catholic congregation, and will remove to a more favorably located site on the corner of Marlowe Avenue and East 125th Street. A parish house, to cost $10,000, will be erected on the new property at once and in this services will be held until such time as a new church edifice shall be erected. The building will be of frame, 72x142 feet, and will have a tower. Mr. Arthur Oviatt of Cleveland is the architect.

St. James' Church, Kent, Washington, District of Olympia (the Rev. R. J. Arney, rector), has recently completed a new parish house which is to be equipped as a gymnasium and used for parish activities, and has also placed new pews and stained glass windows in the church. All this has been done without begging one cent in the community. Kent is a town of about 3,000 inhabitants, between Seattle and Tacoma, and is the centre of the White River Valley mission.

Many changes and improvements are being made in St. Paul's parish house, Buffalo, N. Y., which, when completed will greatly add to its attractiveness as a club centre for men. Mr. E. H. Hutchinson has just given a very fine pool-table and work has been started on a box-ball alley in the basement. The club rooms will be open five evenings a week. This parish house is so far downtown that it adapts itself to the convenience of men from all parishes who may wish to avail themselves of its privileges during the noon hour and at other times.

The stately old Colonial brick Church of St. Barnabas, Queen Anne parish, Prince George County, Maryland, has been put in perfect order. It will undoubtedly be news to many Churchmen that the first figured oil painting ever done in America was for this old church, and the subject was "The Last Supper." A Swede named M. Gustavus Hesselius was the artist. About 150 years ago this picture was stolen from the church. The present rector has traced it to Georgetown, and it is hoped soon to replace the old picture over the altar.

A massive set of oak choir stalls has just been placed in St. Mark's Church, Capitol Hill, Washington, D. C. (the Rev. W. L. Devries, Ph.D., rector). The clergy stalls are especially beautiful, and the rector's was made a memorial to Bishop Satterlee, who at one time had his headquarters there, when St. Mark's was his pro-Cathedral.

At Ware church, Gloucester county, Va. (the Rev. William B. Lee, rector), extensive repairs are being made. This is one of the most interesting Colonial churches in the diocese. The congregation will worship in the renovated church about May 1st.

## IN FARTHEST ALASKA.

Bishop Rowe writes under date of March 19th from St. John's-in-the-Wilderness, Allakakat, Alaska, that he is now on his return trip from the extreme north, having passed the 69th degree of north latitude toward the end of winter, while travelling on snow shoes and with dogs. At this writing he was about 200 miles south of his most northern limit, on his return voyage, and was anxious to reach Valdez and the coast before the winter should break up.

## MEETINGS OF PHILADELPHIA ORGANIZATIONS.

The third annual dinner of the Men's Parish Association of the Church of the Atonement, Forty-seventh and Kingsessing Avenue, was held in the parish building on the night of Easter Tuesday. Addresses were made by the rector, the Rev. I. N. Stanger, D.D., and the Superintendent of Public Schools, Dr. Martin G. Brumbaugh.

A quarterly meeting of the Convocation of South Philadelphia, was held on Monday, April 27th, at the Memorial Church of St. Paul (the Rev. E. S. Carson, rector). The address at the missionary meeting in the evening was by the Dean of the Convocation, the Rev. H. L. Duhring, D.D.

The annual meeting of the Board of Council of the City Mission was held at the Church House on the afternoon of Easter Monday, the officers and directors of last year being reëlected.

## THE SIXTEENTH ANNUAL CONFERENCE OF CHURCH CLUBS.

The programme of the sixteenth annual Conference of Church Clubs of the United States has been issued and proves to be a full and interesting schedule of events. The St Louis Church Club is using its best energies to make the stay of the visitors in St. Louis not only one of much profit, but of interest and pleasure. The three sessions on May 6th and 7th will be held at the Schuyler Memorial House, and will be preceded by two celebrations of the Holy Communion—one at 7 A. M. in the Bofinger chapel of the Cathedral, by the Very Rev. Carroll M. Davis, and the other at 9:30 A. M. in Christ Church Cathedral, when the Bishop of Missouri and Presiding Bishop will deliver an address. The subjects under discussion will be "The Church's Mission," introduced by Mr. Frank V. Rhodes of Maryland; "The Church's Organization," introduced by Mr. Edward P. Bailey of Chicago; "The Proper Use of Church Music in Worship," Mr. John Thomson of Philadelphia; and "The Layman's Responsibility for the Work of the Church," by Mr. Robert H. Gardiner of Gardiner, Maine. The social features of the conference will consist of a reception and dinner by the Church Club of St. Louis and an auto tour of the city. Mr. James A. Waterworth, the president, will deliver his annual address on Wednesday morning.

## DEATH OF THE REV. JOHN CROCKAR WHITE.

The diocese of Pittsburgh has met with a loss in the death of one of its oldest presbyters, the Rev. Dr. John Crockar White, *rector emeritus* of St. Andrew's Church, Pittsburgh, who entered into rest on Thursday, April 23d, at his summer home, Greenport, Long Island.

Dr. White was born and educated in New England, and his first charge was Newburyport, Mass. Later he became assistant to the Rev. Phillips Brooks at Trinity Church, Boston. In 1882 he went to Pittsburgh to assume the rectorship of St. Andrew's Church, remaining in that position for twenty-five years, when he was elected *rector emeritus*, the Rev. Alexander Vance, D.D., being chosen as his successor. During his residence of a quarter of a century in Pittsburgh he took a prominent part in educational as well as religious work, and for twenty-five years served as a trustee of the Western University of Pennsylvania, being for several years president of the board. Dr. White was a widower and leaves one son, a student in the Western

Where the finest biscuit, cake, hot-breads, crusts or puddings are required *Royal* is indispensable.

ROYAL
Baking Powder
Absolutely Pure

Not only for rich or fine food or for special times or service. Royal is equally valuable in the preparation of plain, substantial, every-day foods, for all occasions. It makes the food more tasty, nutritious and wholesome.

Reserve University. The funeral services were held on Sunday afternoon, April 26th, in St. Andrew's Church, Pittsburgh, and interment was made in Allegheny cemetery, by the side of his wife, who died in 1893.

## BENEDICTION OF NEW CHANCEL OF EMMANUEL CHURCH, CLEVELAND.

In the presence of a large congregation, with many of the local clergy assisting in the service, Bishop Leonard formally blessed the new chancel and addition to the nave of Emmanuel Church, Cleveland (the Rev. Wilson Rieff Stearly, rector), which was first used for service on Easter Day, at a special service held on the evening of Wednesday, April 22d. The service was held at 8 o'clock, at which hour the choir of forty men and boys, headed by the crucifer, entered the church, singing "The Church's One Foundation." The procession passed down the east aisle and up the centre aisle to the chancel. Bishop Leonard was preceded by the Rev. C. C. Bubb, acting as his chaplain and carrying the pastoral staff. The service proper began with the recitation antiphonally of three of the "pilgrim psalms" (84, 121, 122) by the Bishop and the congregation, the former advancing with each psalm to a point nearer to the altar, after which followed the creed and prayers. After the formal pronouncing of the benediction upon the building by the Bishop, the *Te Deum* was sung. The remainder of the service consisted of addresses and hymns, with an offertory anthem, "How Lovely are Thy Dwellings fair," by Spohr. The recessional hymn was "Jerusalem, the Golden."

The first address was by the Ven. A. A. Abbott, Archdeacon of Ohio, who referred to the fact that Emmanuel parish had always stood for an active interest in missionary work and could be counted upon for the future to do the same. He was followed by the Very Rev. Frank Du Moulin, LL.D., Dean of Trinity Cathedral, a former rector of the parish, who expressed his congratulations and good wishes to his successor in the rectorship of the parish. The Rev. Walter Russell Breed, D.D., rector of St. Paul's parish, was the third speaker. His address was historical in character but handled in a bright and interesting manner. Bishop Leonard was the last speaker and expressed to the rector and parishioners of Emmanuel his great pleasure that they had successfully completed a second stage in their work of building what when finished will be one of the notable churches of the country. He referred to the wonderful advancement of the parish during the period of his episcopate.

Four years ago the main portion of the nave, including six bays, was completed and opened for service. A year ago the work of completing the remaining two bays of the nave and the chancel was begun. It is this latter portion which was blessed at the service described above. The tower, chapel, and parish house still remain to be built in the near future. The church as it now exists has an interior length of 165 feet, of which 42 feet is in the chancel. The nave is 47 feet in width, within the clerestory walls, having centre and side aisles. The altar is approached by eleven steps, grouped three, five, and three, and the whole sanctuary and choir is surrounded by an ambulatory, affording entrance to two sacristies and a choir room. The east aisle is arranged for use as a side chapel and there is a baptistery in the first story of the tower. A narthex across the front of the building affords entrance independently to the three aisles. The building is of Ohio stone, both within and without, and the English Gothic type of architecture is followed throughout. The architects are Messrs. Cram, Goodhue & Ferguson of Boston.

## NASHOTAH STUDENTS REPUDIATE PRO-ROMANISM.

The reports current as to alleged inroads of Pro-Romanism among the students at Nashotah, which were contradicted last week in these columns, have led the students to present to the Dean and faculty a memorial, signed by every one of them, which reads as follows:

"Nashotah House, Nashotah, Wis.
April 22, 1908.

*"To the Very Rev., the Dean of Nashotah House:*

"Being aware of the many false accusations of Pro-Romanism against the House, we, the undersigned, students of Nashotah House, take this occasion to make known our loyalty to the doctrine, discipline, and worship of the Episcopal Church, and our firm conviction of the Apostolicity and Catholicity of the Anglican communion; and furthermore, we herewith deny the alleged report that the secession to the Roman communion of two preparatory instructors and three students has in any way influenced us; nor has their action produced among the students a Pro-Roman movement. Consequently we are prepared to stand by and defend our honored and beloved Dean, the faculty, and Nashotah House against any accusation of disloyalty to the Church which, under God, we love and serve."

[Signed by all the students.]

## AID FOR THE CHELSEA SUFFERERS.

The Rev. Dr. Worcester, having made a personal canvas of the situation over in Chelsea, Mass., found there is greater prostration than is generally supposed, and is working to provide for one of the great needs of the moment. That was a maternity home where prospective mothers may receive good care. Up to Dr. Worcester's taking hold of the situation there was no proper place for such emergency cases, and a house was quickly hired in Cary Avenue and the place thoroughly fumigated, and a hospital established which has connected with it an ambulance and a staff of competent nurses. Meantime other parishes have been doing much to alleviate the suffering in Chelsea and the Rev. Edmund Booth Young, in whose church (St. Luke's) a supply station was established, has been doing a great service, supplemented by his co-worker, the Rev. Mr.

**A FOOD DRINK**
**Which Brings Daily Enjoyment**

A lady doctor writes:

"Though busy hourly with my own affairs, I will not deny myself the pleasure of taking a few minutes to tell of my enjoyment daily obtained from my morning cup of Postum. It is a food beverage, not a stimulant like coffee.

"I began to use Postum eight years ago, not because I wanted to, but because coffee, which I dearly loved, made my nights long, weary periods to be dreaded and unfitting me for business during the day.

"On advice of a friend, I first tried Postum, making it carefully as suggested on the package. As I had always used 'cream and no sugar,' I mixed my Postum so. It looked good, was clear and fragrant, and it was a pleasure to see the cream color it as my Kentucky friend always wanted her coffee to look—'like a new saddle.'

"Then I tasted it critically, for I had tried many 'substitutes' for coffee. I was pleased, yes, satisfied with my Postum in taste and effect, and am yet, being a constant user of it all these years. I continually assure my friends and acquaintances that they will like it in place of coffee, and receive benefit from its use. I have gained weight, can sleep and am not nervous." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

**BABY'S ITCHING HUMOR**
**Nothing Would Help Him -Mother Almost in Despair—Skin Healed and Trouble Has Never Returned**
**OWES QUICK CURE TO CUTICURA**

"Several months ago my little boy began to break out with itching sores. I doctored him, but as soon as I got them healed up in one place they would break out in another. I was almost in despair. I could not get anything that would help him. Then I began to use Cuticura Soap and Cuticura Ointment, and after using them three times, the sores commenced to heal. He is now well, and not a scar is left on his body. They have never returned nor left him with bad blood, as one would think. Cuticura Remedies are the best I have ever tried, and I shall highly recommend them to any one who is suffering likewise. Mrs. William Geeding, 102 Washington St., Attica, Ind., July 22, 1907."

## THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer: I, for the dying; II, for the repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer,

MR. T. E. SMITH, Jr., Akron, Ohio.

## A Whitsuntide Carol

The beautiful Whitsuntide Carol, "All Hail the Morning Glorious," with words by Mary Ann Thomson, authoress of "O Sion, Haste," and music by Ferdinand Warner, organist of St. Mark's Pro-Cathedral, Grand Rapids, may be obtained of the Rev. Charles Donohue, Grand Rapids, Mich., at 5 cents a single copy, or $3.00 a hundred.

## A CATHOLIC ATLAS

**Or Digest of Theology, by the Rt. Rev. Bishop of Fond du Lac.**

Comprehending the Fundamentals in Religion, Catholic Doctrine, Means of Grace, Perfection and its Rules, Worship and its Laws.

"This is a work of astonishing labor and of large suggestiveness. The preacher and student will find much here that will be of great use."—*Church Standard*

"This book will almost necessarily find its way into all Catholic libraries."—*Church Union Gazette.*

"The book is very pious, very orthodox, admirable in purpose."—*The Churchman.*

"The work ought to be very valuable to our clergy, providing analyses which they can expand into instructions."—*Living Church.*

"The clarity of the exposition is not more remarkable than its comprehensiveness. On the doctrine of the Real Presence, Bishop Grafton's exposition is unanswerable."—*Providence Journal.*

**The book is a semi-folio, and is to be obtained at any Church Book Store for $2.50.**

# SPAULDING & Co.,

**Representing the Gorham Co.'s Ecclesiastical Department**

## Church Furnishings

**In Gold, Silver, Bronze and Brass. Memorial Windows and Work in Marble and Wood given Special Attention : : : : : :**

SEND FOR OUR NEW CATALOGUE

Jackson Boulevard and State St., CHICAGO

## BY COLONEL NICHOLAS SMITH

**STORIES OF GREAT NATIONAL SONGS.** Comprising the National Songs of all Countries; also the Songs of the Civil War on both sides, giving accounts of origin, etc. By Col. Nicholas Smith. Price, $1.00 net. Postage 10 cts.

Published by

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

Heald, who has lately become an assistant to Mr. Young.

The Church of the Advent is another of the parishes which has done considerable work. On Good Friday nearly $500 was collected at the several services for the Chelsea sufferers and a number of barrels and boxes of clothing was got together and sent to the Relief Committee.

### PAROCHIAL SCHOOL FOR INDIANS IN SOUTHERN VIRGINIA.

An important work among the Indians in Nelson county has been going on for some time, under the Rev. A. P. Gray. On April 13th the corner-stone of St. Paul's chapel for these people was laid. Plans are being considered for the establishment of a parochial school near the chapel. So anxious are these people to read the Bible and to be able to follow in the service, that even some of the old men and women are learning to read. But their religious and moral training is hampered by the fact that so few of them can read; so that a regular school system is a necessity.

### NINETEENTH ANNIVERSARY OF BISHOP GRAFTON'S CONSECRATION.

The nineteenth anniversary of the consecration of Bishop Grafton was observed at St. Paul's Cathedral, Fond du Lac, on St. Mark's day. There were four early celebrations of the Holy Communion by the Bishops and Canons, and at 9 o'clock there was a choral Eucharist with incense. The Rev. Canon Douglas was celebrant. The music of the service was plainsong, which was rendered by the choir, the students of Grafton Hall, and the Sisters of the Holy Nativity. A purse of money was given to Bishop Grafton by the pupils at Grafton Hall, and he gave it to Canon Sanborn to be devoted to missions. After the service the Bishop received loving congratulations and gifts from his friends.

### CHURCH CONGRESS PROGRAMME COMPLETED.

The tentative programme of the Church Congress to be held in Detroit, May 12th to 15th, was printed in The Living Church of April 11th. The following additions to the programme are now announced.

On the subject, "The Civic Mission of the Church," the Rev. William Sheafe Chase of Brooklyn takes the place of the Bishop of New York as a writer and the Rev. Frederick Edwards of Milwaukee is announced as an additional speaker.

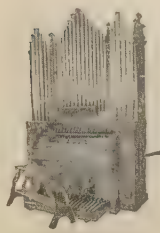
On the subject, "The Influence of History Upon Theology and Religion," Professor R. M. Wenley, Ph.D., Sc.D., University of Michigan, Ann Arbor, takes the place of Professor Kinsman as a writer, instead of being, as previously announced, a speaker, and in the latter capacity his place may possibly be taken by the Rev. Stewart Means, D.D., rector of St. John's Church, New Haven, Conn.

On the subject, "The Place of Organized Christianity in Modern Life," Dean Robbins will not appear as speaker and his place may possibly be taken by the Rev. Archibald H. Bradshaw, rector of Calvary Church, Conshohocken, Pa.

On the subject, "The Place of Character in Salvation," in place of the Rev. C. B. Wilmer, D.D., as speaker, there will possibly appear the Rev. Thomas A. Johnstone, rector of St. Philip's Church, Laurel, Md.

It will be remembered that the Church Congress programme distinguishes between a writer and a speaker, the gentlemen taking the latter place speaking after the reading of the papers.

We are asked to state also that by making application to the respective ticket offices of the Lehigh Valley, the Delaware, Lackawanna & Western, the Erie, and the West Shore Railroads in New York City, the clergy may obtain tickets at half rates as far as Buffalo or Suspension Bridge. From these points to Detroit there is a second-class rate of $5.00 each way, or $12.00 round trip first-class for clergymen and laymen alike. The Hotel Pontchartrain will be the headquarters of the Congress. Here and at the Cadillac visitors to the Congress may secure accommodations at $3.00 a day and upwards. Rates in private houses are from $2.00 to $3.00 a day. The Franklin House, an unpretending temperance hotel, is well recommended. Room and board may be had here for $1.50 to $1.75 a day. Visitors to the Congress are invited to join in an excursion to Ann Arbor to visit the University on Tuesday afternoon; on Wednesday afternoon there will be a sail on the Detroit river; and on Thursday afternoon Bishop Williams will hold a reception at the Hotel Pontchartrain to be followed by an automobile ride about the city.

LISZT ORGAN.

**Mason & Hamlin ORGANS**

Many churches have not the room or cannot afford a large pipe organ, yet want good music and something more than the ordinary reed organ. For such our Two Manual Pedal-Bass Liszt Organs furnish the most perfect substitute for the pipe organ obtainable and are really superior to a small pipe organ in many respects. They are entirely different from any other organ manufactured and their reputation is world wide.

*Send for booklet O on "Organs for Small Churches."*

**Mason & Hamlin Co.** BOSTON, MASS.


### AMERICAN CHURCH IN ITALY.

Cablegrams state that the foundation-stone of St. James' American Church at Florence, Italy (the Rev. Herbert A. Venables, rector), was laid on Thursday, April 23rd, by the American Ambassador, Lloyd C. Griscom. Mr. Griscom came on from Rome for the purpose and was accompanied by J. Pierpont Morgan and several other well-known Americans.

### CORNERSTONE LAID OF CHURCH FOR NEGROES IN BOSTON.

It was a memorable day with the negro population of the South End of Boston when the foundation-stone of their new church edifice was laid at noon on Saturday, April 25th, in the presence of a very large crowd of Church people, both clerical and lay, and many strangers who were attracted to the scene by the unusual sight of cross-bearer, surpliced choir, acolytes, and clergy. The exercises were conducted by Bishop Lawrence, and in the short address which he made he congratulated the people on so persistently keeping at work in the hope of soon having a beautiful place of worship. The new parish will be known as the Church of St. Augustine and St. Martin, and represents the combined interest of the West End and the South End, for in the former named section there long has been a St. Augustine's Church for these people, and it was conducted most successfully until the negro element began to move away from the district over to the South End. It was then decided by the fathers of the Society of St. John the Evangelist to begin a church adequate to the growing needs of the newer section, although St. Martin's had already been located in Lenox Street for several years. Taking part also in the exercises was the Rev. Father Field, S.S.J.E., who has worked long for the religious and social betterment of the negroes of Boston. In his remarks he expressed the hope that the new church would be built within six months and he urged all the people to help along the work to their utmost. Present at the exercises were all the clergy of the Society of St. John the Evangelist and numerous others who have long been interested in Father Field's work.

The lot on which the new church will stand extends back 100 feet to a small street


**Our Marriage Vow**

THE Church Service from the Prayer Book; and a handsomely engraved Certificate, to be filled up by the Clergyman. Printed in pica type, 16mo (4½x6¾), rubricated. Each copy in a white cardboard box.

**Sent postpaid upon receipt of price**

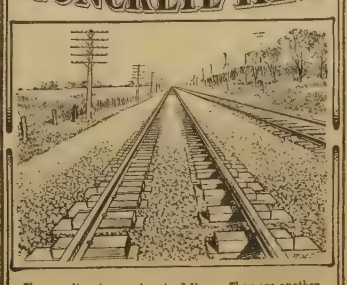
| No. | | Net price |
|---|---|---|
| 1. | White leatherette, gilt edges | $0.75 |
| 3. | White calf, elephant grain | 2.50 |
| 4. | White French seal tuck | 2.50 |
| 5. | White morocco, tuck | 3.50 |
| 6. | White calf, tuck | 3.50 |
| 8. | White ooze calf, divinity circuit, silk lined, ribbon tied | 4.50 |
| 9. | White satin, cushioned | 2.00 |
| 20. | White parchment boards, gold lines, gilt top, uncut edges | 1.00 |

**The names of bride and groom, and date of marriage, will be stamped in gold on cover FREE if not more than two lines are required.

**THOMAS WHITTAKER, Inc., Publisher**

**2 and 3 Bible House, New York**

THE CHICAGO & ALTON USES CONCRETE TIES



They can't rot or get out of line. They are another illustration that

**"THE ONLY WAY"**

is ever mindful of the safety and comfort of its patrons. Perfect passenger service between CHICAGO, ST. LOUIS, KANSAS CITY and points beyond.

GEORGE J. CHARLTON, General Passenger Agent, Chicago, Ill.

**EARLY JUNE** is the best time to go after the **BIG MUSKALONGE** and the **ROCKY REEF HOUSE** is the best **HOUSE** to put up at.

Rates $2.00 per day, $10.00 and $12.00 per week. For booklet, map, and other information, address the Prop.

A. E. Doolittle, Woodruff, Wis.

at the rear. The building itself will be 40 x 100 feet. There will be a chapel and entrance on the side through a tower which will be 38 x 11 feet. In the basement there will be a Sunday school room and toilet rooms. The main part of the church will rise by twelve steps to seven feet above the street level. The building will be of red brick and 40 feet high. On the top there will be a crucifix and a small belfry, and niches in the tower will contain statues of St. Augustine and St. Martin. The chancel will be commodious and the altar will be nine steps above the body of the church. At the easterly side of the church is a plot of land on which it is proposed to eventually build a parish house. When the interior of the new church is ready to receive them the organ and the chimes from St. Augustine's will be installed. On the day of the corner-stone laying the Rev. Father Field was the recipient of hearty congratulations.

### UNDER CANON 19.

AT THE EVENING service on the First Sunday after Easter, April 26th, at the Church of the Ascension, Lakewood, a suburb of Cleveland, Ohio, there was a service of novel character. The address, in place of a sermon, was delivered by Dr. Yama Guchi, a Japanese Christian, and was on the subject, "From Buddha to Christ." It was autobiographical in character and described the process of the speaker's conversion from heathenism to the faith of the Gospel. He is a baptized member of the Church, but has not yet been confirmed. He occupied a seat in the chancel during the service and wore the vestments of a choirman. Four of his children were to have been baptized in the afternoon of the same Sunday by the rector of the parish, the Rev. George Fred Williams, but inclement weather necessitated a postponement of the sacrament. The Rev. Mr. Williams had no license from the Bishop for the address given by Dr. Yama Guchi and feels, not strangely, that the address would have been justifiable altogether apart from the provision of Canon 19.

## ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

### Gifts to Holy Spirit Church, Schenevus.

A BISHOP'S CHAIR, quartered oak, has recently been purchased by the congregation of the Church of the Holy Spirit, Schenevus. It was designed by the rector. The church is also indebted to the Rev. Gilbert E. Pember, rector of Walton, for a box containing a purple altar cloth and other hangings, hymnboards, a surplice, and Sunday school hymnals.

## ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

### The Coming Annual Diocesan Council—New Pipe Organ to be Installed at Fayetteville —A Memorial to Bishop Polk.

WITH THE meeting of the annual Council of the diocese at St. John's Church, Fort Smith, the Bishop will specially commemorate, with resumé of the advancement of the Church in the diocese, the completion of the first ten years of his episcopate.

ST PAUL'S CHURCH, Fayetteville (the Rev. Thomas D. Windiate, rector), has completed arrangements for the installation of a new pipe organ in the church by September, the same to be completely paid for at that time.

UNDER the direction of the rector of St. Paul's, Fayetteville, Oscar Homburg, catechist and candidate for orders, has taken up work at the missions recently established at Siloam Springs and Rogers, Ark., and Oak Lodge and other points in Oklahoma, and a branch of the Woman's Auxiliary has been reorganized at Fayetteville.

THE DAUGHTERS OF THE CONFEDERACY are endeavoring to raise funds for the erection of a chapel in Little Rock to the memory of Bishop Polk, first Bishop of the Church in Arkansas, who was killed in the war.

THE NEW MISSION for white people at Fort Smith (Mr. F. P. Burke, catechist) is arranging to build its new church shortly.

## CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

### St. James', Glastonbury, to Celebrate its Fiftieth Anniversary.

ST. JAMES' PARISH, Glastonbury, will observe the fiftieth anniversary of its organization on May 7th. The Hartford Archdeaconry will meet in the church on that day at 10:30 A. M. Bishop Brewster will be the celebrant. The Rev. Dr. Hart will be the preacher. A parish reception will be held in the afternoon with evening service at 7:30, at which several of the former ministers of the parish and others interested will speak.

## FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

### Sad Death of George Kinsley Hamilton.

GEORGE KINSLEY HAMILTON, who was drowned recently near Madison, was a server in Trinity Church, Berlin, and was studying journalism at the University of Wisconsin. He was universally esteemed, and was the only child of his parents, who have the sympathy of everyone in Berlin.

## LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

### A Strange Error Corrected.

A VERY STRANGE error occurred in THE LIVING CHURCH of April 11th under the diocesan head of Long Island, wherein the remarkable information was given that "the Bishop of Jerusalem, a native Syrian, preached in St. Paul's Church, College Point, Long Island, on Sunday, March 29th." The facts as they now appear upon investigation are that a Syrian minister, the Rev. Mr. Koorie, who has charge of a little Syrian congregation in Paterson, N. J., was per-

**BUILT RIGHT**

**Brain and Nerves Restored by Grape-Nuts Food**

The number of persons whose ailments were such that no other food could be retained at all, is large and reports are on the increase.

"For 12 years I suffered from dyspepsia, finding no food that did not distress me," writes a Wis. lady. "I was reduced from 145 to 90 lbs., gradually growing weaker until I could leave my bed only a short while at a time, and became unable to speak aloud.

"Three years ago I was attracted by an article on Grape-Nuts and decided to try it.

"My stomach was so weak I could not take cream, but I used Grape-Nuts with milk and lime water. It helped me from the first, building up my system in a manner most astonishing to the friends who had thought my recovery impossible.

"Soon I was able to take Grape-Nuts and cream for breakfast, and lunch at night, with an egg and Grape-Nuts for dinner.

"I am now able to eat fruit, meat, and nearly all vegetables for dinner, but fondly continue Grape-Nuts for breakfast and supper.

"At the time of beginning Grape-Nuts I could scarcely speak a sentence without changing words around or 'talking crooked' in some way, but my brain and nerves have become so strengthened that I no longer have that trouble." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

BEST FOR ALL AXLES
MICA
AXLE GREASE
You will make more trips, draw bigger loads, save undue wear on box and axle, and keep the hard-working horse in better shape by an occasional application of Mica Axle Grease. Nothing like it to take the painful, heavy, downward drag out of a big load. Ask the dealer for Mica Axle Grease.
STANDARD OIL COMPANY
(Incorporated)

The Envelope System
....FOR....
Church and Sunday Schools

Requisites, Work, and Material all improved. Prices lower than ever before offered. Samples and full particulars postpaid upon request.

THE CHURCH PUBLISHING CO.
27 EAST 21ST STREET
NEW YORK
Church and Sunday School Supplies

*READY FOR SALE NOW*

The New Book in Explanation and Defence of the Church

"That They All May be One"

A PLEA FOR THE REUNION OF CHRISTENDOM.
BY A LAYMAN.

Strongly endorsed by Bishops and other clergy without any knowledge whatever of the identity of the author. Such expressions as these:

"It is the strongest presentation of the Church's position that I have seen."

"Nothing better adapted for the purpose (Unity in the Historic Church) was ever written. Its arguments are sound and the text wonderfully cogent."

"A strong, scholarly, modest, and kindly effort to commend the Church of God."

*Watch for Announcement in this paper latter part of this month.*

FRANKLIN PRESS CO.
PETERSBURG, VA.

mitted by consent of the Bishop and the rector to use St. Paul's Church, College Point, for a baptism. We greatly regret that so misleading a mistake should have been made in our news columns.

## MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

### Work of the Sunday School Commission.

THE SUNDAY SCHOOL COMMISSION has become an important part of Church organization in the diocese. The members are chosen at the annual convention, and the Commission, through its chairman, makes a report of Sunday school conditions. The endeavor has been to deepen interest in this work, and to render all possible aid to Sunday schools throughout the diocese. Each of the five convocations into which the diocese is divided has its institute, meeting from time to time. The Commission is composed of representatives of these institutes and has its meetings during the conventional year. Such a meeting will be held in Detroit, May 24th.

## MINNESOTA.

S. C. EDSALL, D.D., Bishop.

### Progress of St. Andrew's Parish, Minneapolis.

ST. ANDREW'S PARISH, Minneapolis, which has been under the care of Gethsemane Church since last fall, has made marked progress in reducing its indebtedness to the amount of $1,700, of which Mrs. Welles gave $800. The Church Extension Society of Minneapolis gave $300 and the parish $600 in addition to keeping up running expenses.

THE LAST service in the old St. Mark's Church, Minneapolis, was held on Sunday night, April 19th. Services are now being held in the Handicraft Guild Hall until the new pro-Cathedral is ready for occupancy.

## NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

### Marriage of the Rector of Christ Church, Trenton—Entertained Monmouth Clericus—Death of Miss Kate Perce.

THE REV. ROBERT WIGHT TRENBATH, rector of Christ Church, Trenton, N. J., and Miss Alice Stockton, daughter of the late Dr. Alfred A. Stockton, M.P., were married on Thursday in Easter Week at Toronto, Canada. Mr. Trenbath is Bishop Knight's successor at Trenton.

COLONEL CHARLES J. WRIGHT of the New Jersey Military Academy at Freehold, N. J., entertained the members of the Monmouth Clericus at their Easter Week meeting. The essay was by the Rev. Clarence A. Thomas, on "The Church's Relation to the Community."

MISS KATE PERCE, who died on Palm Sunday evening, was a devoted communicant of St. John's Church, Chews, since her confirmation, forty-seven years ago. She embroidered and presented to the church complete sets of vestments in all the ecclesiastican colors, and took a leading part in all Churchly activities. She and her sister, who survives her, recently presented to the church two seven-branch candlesticks and an oak reredos.


# One of the Important Duties of Physicians and the Well-Informed of the World

is to learn as to the relative standing and reliability of the leading manufacturers of medicinal agents, as the most eminent physicians are the most careful as to the uniform quality and perfect purity of remedies prescribed by them, and it is well known to physicians and the Well-Informed generally that the California Fig Syrup Co., by reason of its correct methods and perfect equipment and the ethical character of its product has attained to the high standing in scientific and commercial circles which is accorded to successful and reliable houses only, and, therefore, that the name of the Company has become a guarantee of the excellence of its remedy.

## TRUTH AND QUALITY

appeal to the Well-Informed in every walk of life and are essential to permanent success and creditable standing, therefore we wish to call the attention of all who would enjoy good health, with its blessings, to the fact that it involves the question of right living with all the term implies. With proper knowledge of what is best each hour of recreation, of enjoyment, of contemplation and of effort may be made to contribute to that end and the use of medicines dispensed with generally to great advantage, but as in many instances a simple, wholesome remedy may be invaluable if taken at the proper time, the California Fig Syrup Co. feels that it is alike important to present truthfully the subject and to supply the one perfect laxative remedy which has won the appoval of physicians and the world-wide acceptance of the Well-Informed because of the excellence of the combination, known to all, and the original method of manufacture, which is known to the California Fig Syrup Co. only.

This valuable remedy has been long and favorably known under the name of—Syrup of Figs—and has attained to world-wide acceptance as the most excellent of family laxatives, and as its pure laxative principles, obtained from Senna, are well known to physicians and the Well-Informed of the world to be the best of natural laxatives, we have adopted the more elaborate name of—Syrup of Figs and Elixir of Senna—as more fully descriptive of the remedy, but doubtless it will always be called for by the shorter name of Syrup of Figs—and to get its beneficial effects always note, when purchasing, the full name of the Company—California Fig Syrup Co.—plainly printed on the front of every package, whether you simply call for—Syrup of Figs—or by the full name—Syrup of Figs and Elixir of Senna—as—Syrup of Figs and Elixir of Senna—is the one laxative remedy manufactured by the California Fig Syrup Co. and the same heretofore known by the name—Syrup of Figs—which has given satisfaction to millions. The genuine is for sale by all leading druggists throughout the United States in original packages of one size only, the regular price of which is fifty cents per bottle.

Every bottle is sold under the general guarantee of the Company, filed with the Secretary of Agriculture, at Washington, D. C., that the remedy is not adulterated or misbranded within the meaning of the Food and Drugs Act, June 30th, 1906.

# CALIFORNIA FIG SYRUP CO.

San Francisco, Cal.
U S. A.
Louisville, Ky. New York, N. Y.
London, England.

## OHIO.

WM. A. LEONARD, D.D., Bishop.

### Reorganization of Toledo Clericus.

THE TOLEDO CLERICUS has been reorganized, reëlecting the Rev. L. E. Daniels as chairman, the Rev. Dr. Brady secretary and treasurer, and providing for a monthly meeting in Trinity Church, with a programme for nine months of the year, all arranged in advance. There is to be a union service of all the Sunday schools in Trinity Church on the afternoon of Whitsunday, and of all choirs in November next, the latter in connection with the Harvest Home festival.

## PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

### St. Stephen's, Norwood, Becomes a Parish—Parishes Minus Rectors—St. Andrew's Philadelphia, Receives a Legacy—Banquet of the Philadelphia Church Club.

THE MISSION of St. Stephen's, Norwood, which has existed for fifteen years, has now become a parish, such action having been taken by the election of a vestry on the night of Easter Monday, and a rector will be chosen June 1st. The Rev. H. Q. Miller has been in charge of the work for some time past.

SEVERAL more parishes in the diocese are without rectors—among them the Church of the Resurrection, Broad and Tioga Streets, and St. John's Free Church, Emerald and Elkhart Streets, Philadelphia; Christ Church, Ridley Park; Trinity Church, Coatesville; and St. James', Bristol, the latter being an old colonial parish, having had in years past a number of noted men as rectors.

OLD ST. ANDREW'S Church, Eighth and Spruce Streets, Philadelphia, has received a legacy of $1,600 towards the enlargement and rebuilding of the old organ. The following churches have lately spent considerable money on additions and improvements along the same line—Good Shepherd, Emmanuel, St. Martin's-in-the-Fields, and Grace Church, Mt. Airy.

THE TWELFTH annual banquet of the Church Club of Philadelphia was held in the Clover Room of the Hotel Bellevue, Stratford, on the evening of April 23d. Three hundred members and invited guests were present, quite a number of the latter being clergymen. Both of the Bishops of the diocese were in attendance, the Bishop Coadjutor being one of the speakers of the evening, and he made a strong plea for more practical earnestness in fighting for reform in municipal affairs and the highest ideals of citizenship. Other speakers were James A. Waterworth of St. Louis, Mo., president of the Conference of Church Clubs; the Rev. William M. Groton, D.D., Dean of the Philadelphia Divinity School; Major Moses Veale, treasurer; and Morris Earle, president of the Church Club.

## SOUTH CAROLINA.

WM. A. GUERRY, D.D., Bishop.

### Mission Organized at Clinton.

THE REV. W. E. CALLENDER, rector of the Church of the Epiphany, Laurens, has organized a mission at Clinton with twelve communicants. The first service was held in the Associate Reformed Presbyterian church; but Mr. Callender hopes to begin the building of a church before long.

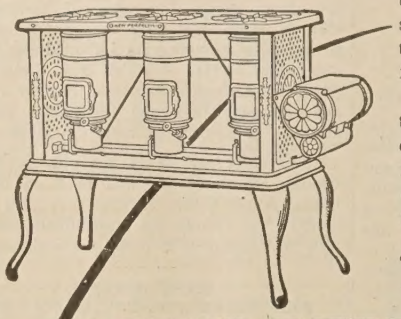
## SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.
B. D. TUCKER, D.D., Bp. Coadj.

### Good Fortune of a Newport News Priest.

THE REV. ARTHUR O. SYKES, D.D., who has resigned the charge of St. Paul's Church, Newport News, and accepted a call to Lyons, N. Y., has been bequeathed the sum of


# Hot Stove—Cool Kitchen



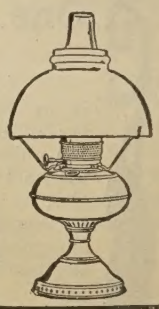
How do you expect to endure the broiling days of summer if you prepare all the food over a glowing coal fire?

You need a "New Perfection" Oil Stove that will do the cooking without cooking the cook. It concentrates plenty of heat under the pot and diffuses little or none through the room. Therefore, when working with the

# NEW PERFECTION
## Wick Blue Flame Oil Cook-Stove

the kitchen actually seems as comfortable as you could wish it to be.

This, in itself, is wonderful, but, more than that, the "New Perfection" Oil Stove does perfectly everything that any stove can do. It is an ideal all-round cook-stove. Made in three sizes, and fully warranted. If not with your dealer, write our nearest agency.



The **Rayo Lamp** a substantial, strongly made and handsome lamp. Burns for hours with a strong, mellow light. Just what you need for evening reading or to light the dining-room. If not with your dealer, write our nearest agency.

**STANDARD OIL COMPANY**
**(Incorporated)**



# THE CHURCH AND THE BIBLE

A Course of Sunday School Instruction set forth by the Sunday School Commission of the Diocese of Indianapolis.

**Price $6.00 per hundred. Carriage additional. (Smaller quantities at the same rate. Single copies .07 postpaid)**

*(Excerpt from the Introduction)*

"The object of the Course is to supply a plan of study which will be not only systematic and Churchly, but at the same time thoroughly graded, and following certain lines along which the best work in Sunday School instruction is moving to-day. It has been thought best to retain Memoriter work to a much larger degree than is customary in most present day systems. At the same time the pupils are sent to the sources of information, the Bible and the Prayer Book, whenever this is possible. A third division has been added, unique, we believe, with this Course. This is the study of the Missionary work of the Church."

"We have sought to include in the Course all those things which a well instructed Churchman should know. No essential fact of the Bible is omitted. The Prayer Book, the Church's Year, the Catechism, the Organization, and in one particular the History of the Church all find their place. Doctrine, in and of itself, is omitted except in Grade VI., where the teaching of the Bible and Prayer Book about the Church is carefully worked out."

The Course is not arranged to fit the Church's Year. It can be introduced at any time and followed as the ability of the teachers and pupils may permit, without regard to the Seasons.

**The Lessons cover Six Grades, so that all classes of the Sunday School are taught from the same book**

**PUBLISHED BY**

**THE YOUNG CHURCHMAN CO., Milwaukee, Wis.**



**It was before the day of . . . . . SAPOLIO They used to say "Woman's work is never done."**

$50,000 in cash and $20,000 in personal property by his foster-mother, Mrs. Mary Josephine Bennett, wife of the late Edward Bennett, who died recently in her home in Buffalo.

### WASHINGTON.

**Rev. W. W. Morgan-Jones Entertains the Clericus—Progress of the Bishop Satterlee Memorial Fund.**

THE WASHINGTON CLERICUS was entertained, at the residence of Dr. William C. Rives by the Rev. W. M. Morgan-Jones on Tuesday, April 21st. After listening to a paper on "The Spiritual Life of the Clergy," which was the last work done by Bishop Satterlee, the speaker of the afternoon was introduced, the Rev. R. L. Howell. Mr. Howell's subject was "The Heart of the Clergy," and it was well presented. The other speakers were the Bishop of Marquette, the Rev. Dr. G. Williamson Smith, Rev. Dr. F. H. Bigelow, Rev. W. M. Morgan-Jones, Rev. Dr. Allnut of Bishop's College, Quebec, the Rev. Messrs. J. Henry Nelms and W. J. D. Thomas.

THE BISHOP SATTERLEE memorial fund is still growing slowly but surely. Money is constantly pouring in and the committee in charge confidently expects to have the full amount desired in a very short time. A few congregations are yet to be heard from.

### WESTERN COLORADO.

EDWARD J. KNIGHT, Miss. Bp.

**Successful Mission at Glenwood Springs.**

DURING Holy Week the Bishop held a mission at Glenwood Springs, where the Rev. C. W. Du Bois has charge of St. Barnabas' mission. It was largely attended and created profound interest. Between Advent and Easter the Rev. Mr. Du Bois baptized forty persons.

### WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

**New Parish House at Clarksburg.**

CHRIST CHURCH, Clarksburg, of which the Rev. James F. Plummer is rector, is planning to build a parish house to cost $5,000.


BORDEN'S
PEERLESS BRAND
EVAPORATED MILK
MAKES
THE BEST
ICE-CREAM

## Schools of Theology

NEW YORK.

**The General Theological Seminary**
CHELSEA SQUARE, NEW YORK.

The next Academic year will begin on Wednesday, September 16th, 1908.

Special Students admitted and Graduate course for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE VERY REV. WILFORD L. ROBBINS, D.D., LL.D., Dean.

## School for Boys

ILLINOIS

**St. Alban's** Knoxville, Illinois.

A Church School for Boys. Location, sanitation, equipment, methods, masters, unsurpassed. Much attention given to each boy. Gymnastic and Manual Training. Younger boys in main building, with Matron; older boys with Headmaster, in cottage. Diploma admits to leading Colleges. Write for illustrated Year Book.
REV. C. W. LEFFINGWELL, D.D., *Rector*,
LUCIEN F. SENNETT, B.A., *Headmaster*.

INDIANA.

**HOWE SCHOOL**

A thorough preparatory School for a limited number of well-bred boys. For illustrated circulars address
Rev. J. H. McKENZIE, Box K, Lima, Ind.

NEW HAMPSHIRE.

**HOLDERNESS SCHOOL** FOR BOYS

Prepares for Colleges and Technical Schools. Ranks with the highest grade schools of New England, yet by reason of endowment the tuition is only $400. A new building will be opened in September.
REV. LORIN WEBSTER, M.A., Rector, Plymouth, N. H.

WISCONSIN.

***Racine College Grammar School.***

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address,
Rev. H. D. ROBINSON, Warden, Racine, Wis.

## Colleges and Schools for Girls.

CANADA

**Bishop Bethune College**
**OSHAWA, ONT.**

In care of the Sisters of S. John the Divine.
For terms and particulars apply to
THE SISTER-IN-CHARGE

CONNECTICUT

**Cheshire School** Founded A.D. 1794

Situated on high ground in the beautiful rolling country of Central Connecticut. College and general courses, combined with a well-directed physical training. Modern equipment. Appeals to parents requiring a careful and thorough education for their sons. Acquaint yourself with the advantages this school offers before deciding upon a boarding school for *your* boy.
Rev. JOHN D. SKILTON, M.A., Headmaster, Cheshire, Conn.

## Colleges and Schools for Girls.

ILLINOIS

**ST. MARY'S** KNOXVILLE, ILLINOIS

A Church School for Girls and Young Ladies. The Course extends two or three years beyond the High School. Training in Social Life and Domestic Science. Nearly forty years of success. One hundred students from twenty States. For illustrated Year Book, address the Rector, the REV. C. W. LEFFINGWELL, D.D.

**WATERMAN HALL**
The Chicago Diocesan School for Girls
SYCAMORE, ILLINOIS

The Nineteenth Year began September, 1907. Preparatory, Academic, College Preparatory and Special Course. The RT. REV. CHARLES P. ANDERSON, D.D., President of the Board of Trustees.
Address, Rev. B. F. FLEETWOOD, D.D., Rector.

NEW YORK

**Saint Gabriel's School**
PEEKSKILL-ON-HUDSON, N. Y.
BOARDING SCHOOL FOR GIRLS

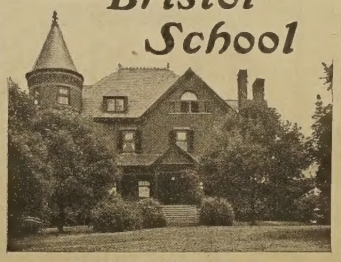
Under the charge of the Sisters of St. Mary. College Preparatory and General Courses. Extensive recreation grounds. Special attention given to young children. For catalogue address
THE SISTER SUPERIOR.

NEW HAMPSHIRE

**St. Mary's Diocesan School** FOR GIRLS
Concord, N. H. A home school in pleasant surroundings. College preparatory and general courses. Careful attention to individual needs. A new and attractive gymnasium. Ample grounds for outdoor sports. Opens September 15, 1908.
Miss ISABEL M. PARKS, Principal.

WASHINGTON, D. C.

***Bristol School***



**WASHINGTON, D. C.**

An Episcopal School for Girls. Home and College Preparatory Courses. Recent purchase of Chevy Chase French School on adjoining grounds affords a separate residence for students of French, where French is the language of the house. Music Professors from the Washington College of Music. Weekly sight-seeing parties. The location contributes to health and the enjoyment of all outdoor sports. Very attractive home life. Address
Miss ALICE A. BRISTOL, Principal,
Mintwood Place and 19th St., Washington, D. C.

SISTERS OF ST. MARY

***SAINT KATHARINE'S, Davenport, Iowa***

A School for Girls under the care of the Sisters of St. Mary. The Twenty-fourth year opened September 27, 1907. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; J. J. Richardson, Esq., Davenport; Simon Cassady, Des Moines, Ia. Address THE MOTHER SUPERIOR.

***KEMPER HALL, Kenosha, Wis.***

A School for Girls under the care of theSisters of St. Mary. The thirty-eighth year opened September 25, 1907. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

**CLERICAL COLLARS**

Waterproof
Made in four widths 1in-1¼in-1⅝in-1¾in
Furnished in Dull Linen Finish Celluloid or Rubber
These Goods can be washed with soap and water (hot or cold) and put on at once.
Price 25c, post paid
Address
(Ecclesiastical Dept.)
CENTRAL SUPPLY COMPANY
NOT INCORPORATED
ASSOCIATION BUILDING - - CHICAGO

**INEXPENSIVE VESTMENTS**
of cloth simply ornamented. *Send for Circular to*
Miss BERTHA M. HOBBS,
578 Amsterdam Ave., New York.
Refer by permission to the
RECTOR OF ST. IGNATIUS'S CHURCH, NEW YORK

IRON & WIRE FENCES
FOR ALL PURPOSES
ENTERPRISE FOUNDRY & FENCE CO.
INDIANAPOLIS, IND. 324 SO. SENATE AVE.

# Business Chances Along the New Line

Sales of business lots will be held in four new towns in the Dakotas and Montana along the new line to the Pacific coast in May. Sales will be held at **Reeder,** North Dakota, May 14; at **Ismay,** Montana, May 19; at **Haynes,** North Dakota, May 21; and at **Scranton,** North Dakota, May 26. All sales will be by auction.

These towns are located in a good diversified farming, stock raising and dairying country and have a large tributary trade territory. They will witness rapid development and prosperity, and offer exceptional opportunities for merchants and investors.

*Sales will be held later in other towns on the Pacific Coast extension of the*

## Chicago, Milwaukee & St. Paul Railway

Start in this new country, where you will find to-day's opportunities for success and future independence.

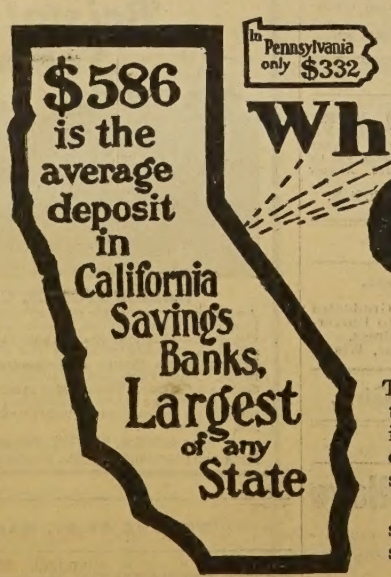
Six months ago the towns of Lemmon, Hettinger and Bowman were established on this new line in the Dakotas. To-day each town has a population close to 500 and all branches of business are represented in them, **and opportunities are still plentiful for all lines of business.**

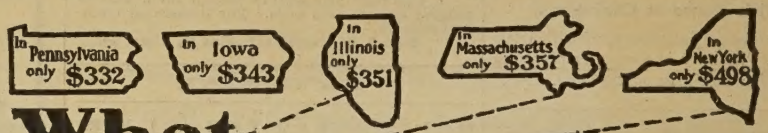
*Maps and descriptive books regarding this new country are free for the asking.*

**F. A. MILLER**
General Passenger Agent
CHICAGO

**C. A. PADLEY**
General Land Agent
MILWAUKEE






# What California Is Doing.

The average deposits in California Savings Banks are greater than in any other state in the Union. California's prodigious income is gained from manufacturing, the production of deciduous and citrus fruits, prunes, raisins, wine, beet sugar, minerals, oil and lumber.

The manufacturer has cheap raw materials, unlimited supply of cheap fuel and the best possible railroad and shipping facilities.

The prosperity is not a temporary condition, but comes from the actual production of wealth. California is supplying things that the world is compelled to buy.

Write for booklets and particulars about California. The way to reach California is via the

## Union Pacific—Southern Pacific

Address
**E. L. LOMAX, G. P. A.,**
Omaha, Neb.